PART CCXXI. (VOL. XVIII.) MAY, 1889.

THE INDIAN ANTIQUARY,

A JOURNAL OF ORIENTAL RESEARCH

IN

ARCHÆOLOGY, EPIGRAPHY, ETHNOLOGY, GEOGRAPHY, HISTORY, FOLKLORE, LANGUAGES, LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c. &c.

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BOMBAY:

PRINTED AND PUBLISHED AT THE EDUCATION SOCIETY'S PRESS, BYCULLA.

LONDON: TRUBNER & Co. PARIS: E. LEROUX. BERLIN: A. ASHER & Co. NEW YORK: WESTERMANN & Co.

BOMBAY: EDUCATION SOCIETY'S PRESS.

1889.

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Agents: *Bombay,* Watson & Co., Thacker & Co.; *Poona,* Treacher & Co., B. Phillips; *Deolalee,* Cursetjee Dossabhoy; *Calcutta,* Wyman & Co.; *Madras,* Higginbotham & Co.; *Allahabad,* Kellner & Co. (Railway Station); *London,* G. Street, 30, Cornhill; Gordon and Gotch, St. Bride Street, Ludgate Circus, E.C.

THE TAPROBANIAN,

A DRAVIDIAN JOURNAL OF ORIENTAL STUDIES, in and around Ceylon, in Natural History, Archæology, Philology, History, &c., Edited by HUGH NEVILL, Ceylon Civil Service, F.Z.S., &c. Published every two months.

AGENTS.

BOMBAY:— { EDUCATION SOCIETY'S PRESS. THACKER & Co., LD.

LONDON:— TRÜBNER & Co.

TERMS.—Annual Subscription in advance only, Rs. 15, or 26s. including postage. Subscriptions for the Half-year will be accepted.

COPPER-PLATE GRANTS OF THE KINGS OF KANAUJ.

BY PROFESSOR F. KIELHORN, C.I.E.; GOTTINGEN.

(*Continued from page* 21).

E.—Benares College Copper-Plate Grant of Jayachchandra. The (Vikrama) year 1232.

THE plate which holds this inscription appears to have been discovered, about twenty years ago, by a man ploughing about six miles north-east of the city of Benares, at a village named '**Sihvar**;' and it is now deposited in the Library of the Benares Sanskṛit College. The text of it has been published before, by Bâbû Śivaprasâd, in the *Paṇḍit*, Vol. IV. pp. 95-96 (September, 1869).

The inscription is on a **single plate**, measuring about 20½″ by 16¼″, and inscribed on one side only. The edges of it were partly fashioned thicker, and partly raised into rims, to protect the writing; but the middle portion of the inscribed surface is somewhat worn. In the centre of the plate there is a crack, caused by tearing out the ring, and extending two-thirds of the way down from the top; and another, extending about two inches up from the bottom; so that the plate is almost in two pieces. Also, the lower proper right corner is broken away, causing the loss of twelve *aksharas*. But these, and the damaged *aksharas* elsewhere, can easily be supplied; and, with the exception of two or three *aksharas* in line 20, there is no doubt whatever about the actual reading of any part of the inscription.—In the upper part of the plate, there is a hole for a **ring**. But the ring has been abstracted, by slitting the plate from the ring-hole to the edge; and, with the **seal** attached to it, is not now forthcoming.—The average **size of the letters** is about ⅜″. The **characters** are Nâgarî, and the **language** is Sanskṛit. The inscription is carefully written, and in respect of **orthography** I have only to note that *b* is denoted by the sign for *v* everywhere except in *babhramur*,[1] line 9; and that the dental sibilant has been seven times employed for the palatal sibilant, and the palatal seven times for the dental sibilant. A few other mistakes will be pointed out in the text.

The **inscription** is one of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, **Jayachchandradêva**, who records that, when at **Benares**, on the occasion of performing the ceremony of giving a name to (his) the king's, son **Harischandra**, he granted the two villages of **Sarau[ḍâ]** and **[Â?]mâyî**, situated in the **Mâ[ṇa]ra** *pattalâ*, to the Brâhman, the *mahâpaṇḍita* Hṛishîkêśaśarman. And the **date** on which this grant was made, is stated, both in words and in decimal figures, to have been, — **Sunday**, the 13th lunar day of the bright half of Bhâdrapada, of the year 1232. The grant was written by the *mahâkshapaṭalika*, or great keeper of records, the *Ṭhakkura* **Śrîpati**.

As regards **the date**, taking 1232 to be a year of the Vikrama era, the possible equivalents for Bhâdrapada śukla 13 would be:—

for the northern year 1232 current, — Monday, 12 August, A. D. 1174;
for the northern year 1232 expired, or
the southern year 1232 current, — **Sunday**, 31 August, A. D. 1175;
for the southern year 1232 expired, — Friday, 20 August, A. D. 1176.

The actual date, therefore, clearly is **Sunday**,[2] **31 August, A. D. 1175**; but our record furnishes no means of deciding whether the year 1232 spoken of should be taken to be the northern expired year or the southern current year.

The **villages** granted, and the *pattalâ* in which they were situated, I am unable to identify.

[1] The same remark applies to every one of the following six inscriptions (F to K).
[2] On that day, the 13th *tithi* of the bright fortnight ended about 15 h. 50 m. after mean sunrise.

TEXT.[3]

1 Ôṁ[4] svasti ॥ Akuṇṭhôtkaṇṭha[5]-Vaikuṇṭha-kaṇṭhapîṭha-luṭhat-karaḥ । saṁrambhaḥ surat-ârambhê sa Śriyaḥ śrêyasê=stu vaḥ ॥ Âsîd[6]=Aśîtadyuti-vaṁśa-jâta-kshmâpâla-mâ-

2 lâsu divaṁ gatâsu । sâkshâd=Vivasvân=iva bhûri-dhâmnâ nâmnâ **Yasôvigraha** ity=udâraḥ ॥ Tat[7]-sutô=bhûn=**Mahîchaṁdras**=chaṁdra-dhâma-nibhaṁ nijaṁ । yên=âpâram=akû-

3 pâra-pârê vyâpâritaṁ yaśaḥ ॥ Tasy[8]=âbhût=tanayô nay-aika-rasikaḥ krânta-dvishan-maṁḍalô vidhvast-ôddhata-dhîra-yôdha-timiraḥ śrî-**Chaṁdradêvô** ṇripaḥ । yên=ôdâratara-

4 pratâpa-sa(śa)mit-âśêsha-praj-ôpadravaṁ śrîmad-**Gâdhipur**-âdhirâjyam=asamaṁ dôr-vvikramêṇ=ârjji(taṁ) ॥ Tîrthâni[9] **Kâsi-Kusik-Ôttarakôsal-Êndraḥsthânîya**[10]-**kâni** paripâlayat=âdhiga-

5 mya । hêm=âtma-tulyam=aniśaṁ dadatâ dvijêbhyô yên=âṅkitâ vasumatî śataśas=tulâbhiḥ ॥ Tasy=âtmajô **Madanapâla** iti kshitîndra-chûḍâmaṇir=vvijayatê nija-gôtra-chaṁdraḥ । ya-

6 sy-âbhishêka-kalaś-ôllaśi(si)taiḥ payôbhiḥ prakshâlitaṁ kali-rajaḥ-paṭalaṁ dharitryâḥ ॥ Yasy[11]=âsîd=vijaya-prayâṇa-samayô tuṅgâchal-ôchchaiś-chalan-mâdyat-kumbhi-pada-kram-â-

7 sama-bhara-bhraśyan-mahîmaṁḍalê । chûḍâratna-vibhinna-tâlu-galita-styân-âsṛig-udbhâśi-(si)taḥ Śêshaḥ pêsha-[12]vasâ(śâ)d=iva kshaṇam=asau krôḍê nilîn-ânanaḥ । Tasmâd[13]=ajâyata nij-âya-

8 ta-vâ(bâ)huvalli-va(ba)ṁdh-âvaruddha-nava-râjya-gajô narêndraḥ । sâṁdr-âmṛita-drava-muchâṁ prabhavô gavâṁ yô **Gôvindachaṁdra** iti chaṁdra iv=âmvu-(mbu)râśê(śê)ḥ ॥ Na[14] katham=apy=alabhanta raṇa-kshamâṁs=ti-

9 ṣṛishu dikshu gajân=atha Vajriṇaḥ । kakubhi babhramur=Abhramuvallabha-prati-bhaṭâ iva yasya ghaṭâ-gajâḥ ॥ Ajani[15] **Vijayachaṁdrô** nâma tasmân=narêndraḥ । surapatir=i-

10 va bhûbhṛit-pakṣha-vichchhêda-dakshaḥ । bhuvana-dalana-hêlâ-harmmya-**Hamvî(mbî)ra**-nârî-nayana-jalada-dhârâ-dhauta-bhûlôka-tâpaḥ ॥ Lôkatray[16]-âkramaṇa-kêli-viśṛiṁ-khalâni prakhyâta-

11 kîrtti-kavi-varṇṇita-vaibhavâni । yasya Trivikrama-pada-krama-bhâṁji bhâṁti prôjjṛiṁ-bhayanti[17] Va(ba)lirâja-bhayaṁ yaśâṁsi ॥ Yasmiṁś=chalaty=udadhinêmi-mahî-jayârthaṁ mâdyat-ka-

12 rîndra-guru-bhâra-nipîḍit=êva । yâti Prajâpati-padaṁ sa(śa)raṇ-ârthinî bhûs=tvaṅgat-turaṅga-nivah-ôttha-rajaś-chhalêna ॥ Tasmâd[18]=adbhuta-vikramâd=atha **Jayach-chaṁdr**-âbhidhânaḥ pati-

13 r=bhûpânâm=avatîrṇṇa êsha bhuvan-ôddhârâya Nârâyaṇaḥ । dvaidhîbhâvam=apâsya vigraha-ruchiṁ dhikkṛitya sâ(śâ)nt-âśayâḥ sôvantê yam=udagra-va(ba)ndhana-bhaya-dhvaṁs-ârthinaḥ pârthivâḥ ॥

14 Gachchhên[19]=mûrchchhâm=atuchchhân=na yadi kavalayêt=kûrmma-pṛishṭh-âbhighâta-pratyâvṛitta-śram-ârttô namad-akhila-phaṇa-śvâsa-vâtyâ-sahaśra(sra)ṁ । udyôgê yasya dhâvad-dharaṇidhara-dhunî-nirjha-

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[3] From the impression. [4] Expressed by a symbol. [5] Metre, Ślôka (Anushṭubh).
[6] Metre, Indravajrâ. [7] Metre, Ślôka (Anushṭubh). [8] Metre, Śârdûlavikrîḍita.
[9] Metre, Vasantatilakâ; and of the next verse. [10] Read *Êndrasthâ*°.
[11] Metre, Śârdûlavikrîḍita. [12] Read *śaisha-* and compare *ante*, Vol. XV. p. 12, note 97.
[13] Metre, Vasantatilakâ. [14] Metre, Drutavilambita. [15] Metre, Mâlinî.
[16] Metre, Vasantatilakâ; and of the next verse.
[17] This (and not *prôddyôtayanti*) is the reading also in line 11 of the Faizâbâd plate of Jayachchandra, *ante*, Vol. XV. p. 6.
[18] Metre, Śârdûlavikrîḍita. [19] Metre, Sragdharâ.

15 ra-sphâradhâra-bhraśyaddâna-dvip-âlî-va(ba)hala-bhara-galad-dhairya-mudraḥ phâṇîndraḥ ॥ Sô=yaṁ samasta-râja-chakra-saṁsêvita-charanaḥ[।*] Sa cha paramabhaṭṭâraka-mahârâjâdhirâja-pa-

16 ramêśvara-paramamâhêśvara-nijabhujôpârjjita-śrî**Kanyakuvj(bj)**âdhipatya-śrî**Chaṁdra-dêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśva-

17 ra-śrî**Madanapâladêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśvar-âśvapatigajapatinarapatirâjatrayâdhipati-vividhavidyâ-

18 vichâra Vâchaspati-śrî**Gôvindachaṁdradêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśvar-âśvapatigajapatinarapatirâjatrayâdhipati-vividhavi-

19 dyâvichâra Vâchaspati-śrî**Vijayachaṁdradêva**-pâdânudhyâta-paramabhaṭṭâraka-mahârâjâdhirâja-paramêśvara-paramamâhêśvar-âśvapatigajapatinarapatirâjatrayâdhipati-vividhavidyâvi-

20 châra Vâchaspati-śrîmaj-**Jayachchaṁdradêvô** vijayî ॥ ॥[20] **Mâ[ṇa]ra-pattalâyâṁ** ।[20] **Sarau[ḍâ]-** ।[20] **[Â?][21]mâyî**-grâmayôr=nnivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yu-

21 varâja-maṁtri-purôhita-pratîhâra-sênâpati-bhâṁḍâgârik-âkshapaṭalika-[bhi]shag-naimittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=â-

22 jñâpayati vô(bô)dhayaty=âdiśati cha [।*]Viditam=astu bhavatâṁ yath=ôparilikhita-grâmau sa-jala-sthalau sa-lôha-lavaṇ-âkarau sa-matsy-âkarau sa-gartt-ôsharau sa-giri-gahana-nidhâ-

23 nau sa-madhûk-âmra-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gô[cha*]ra-paryantau s-ô[rddhv-â]dha-[sau] chatur-âghâṭa-viśuddhau sva-sîmâ-paryantau **dvâtriṁśad-adhika-dvâdaśa-śata-saṁvatsarê Bhâdrê mâsi**

24 **śukla-pakshê trayôdaśyân=tithau Ravi-dinê aṅkatô=pi saṁvat 1232 Bhâdra su di 13 Ravau ady=êha** śrîmad-vijaya-**Vârâṇasyâṁ** Gaṁg-ôdakêna snâtvâ vidhivan=maṁtra-dêva-

25 muni-manuja-bhûta-pitṛigaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇa-rôchisham=upasthây=Aushadhipati-śakala-sê(śê)kharaṁ samabhyarchchya tribhuvanatrâtur=bhagavatô Vâ-

26 sudêvasya pûjâṁ vidhâya prachura-pâyasôna havishâ havirbhujaṁ hutvâ mâtâ-pitrôr=âtmanâś=cha puṇya-yaśô-bhivṛiddhayê asmâbhir=ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pû-

27 rvvakaṁ Śârkkarâksha-gôtrâya Bhârggava-Chyavan-Âpnavân-Aurvva-Jâmadagny-êti-paṁcha-pravarâya mahâpaṁḍita-śrî-Mahîdhara-pautrâya mahâmiśrapaṁḍita-śrî-Hâlê-putrâya mahâpaṁḍi-

28 ta-śrî-Hṛishîkêśaśarmmaṇê vrâ(brâ)hmaṇâya râjaputra-śrî-**Hariśchaṁdra**-nâmakaraṇê chaṁdr-ârkkaṁ yâvach=chhâsanîkṛitya pradattau mathâ(tvâ) yathâdîyamâna-bhâgabhôgakara-pravaṇikara-

29 prabhṛiti-niyatâniyata-samast-âdâyân=âjñâvidhêyîbhûya dâsyath=êti ॥ ॥ Bhavanti ch=âtra ślôkâḥ ॥ Bhûmiṁ[22] yaḥ pratigṛihnâ(hṇâ)ti yaś=cha bhûmiṁ prayach-chhati । ubhau tau puṇya-karmâṇau

30 niyataṁ svargga-gâminau ॥ Saṁkhaṁ bhadr-âsanaṁ chchhatraṁ[23] var-âsvâ(śvâ) vara-vâraṇâḥ । bhûmi-dânasya chihnâni phalam=êtat=Puraṁdara ॥ Shashṭhi(shṭi)ṁ varsha-sahasrâ(srâ)ṇi svarggê vasati bhûmi-daḥ । âchchhêttâ ch=ânumantâ

31 cha tâny=êva narakê vasêt ॥ Va(ba)hubhir=vvasudhâ bhuktâ râjabhiḥ Sagar-âdibhiḥ । yasya yasya yadâ bhûmis=tasya tasya tadâ phalaṁ ॥ Gâm=êkâṁ svarṇṇam=êkaṁ cha bhûmêr=apy=êkam=aṅgulaṁ । haran=narakam=âpnô-

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[20] These signs of punctuation are superfluous.

[21] This *akshara* is very doubtful.

[22] Metre, Ślôka (Anushṭubh); and of the next eight verses.

[23] Read *chhattraṁ*.

32 [ti yâ*][24]vad-âhûtasaṁplavaṁ ॥ Sva-dattâṁ para-dattâṁ vâ yô harêta vasuṁdharâṁ ।
sa vishṭhâyâṁ kṛimir=bhûtvâ pitṛibhiḥ saha majjati ॥ Vâri-hînêshv=araṇyêshu
śushka-kôṭara-vâsinaḥ । krishṇa-śa(sa)rpâś=cha jâyantê
33 [dêva-bra*]hma-sva-hâriṇaḥ ॥ Na vishaṁ visham=ity=âhur=vra(bra)hma-svaṁ visham=
uchyatê । visham=ôkâkinaṁ hanti vra(bra)hma-śva(sva)ṁ putra-pautrikaṁ ॥
Taḍâgânâṁ sahaśrê(srê)ṇa vâjapêya-śatêna cha । gavâṁ kôṭi-pradânêna
bhûmi-ha-
34 [rtâ na śu*]dhyati ॥ Sarvvân[25]=êtân bhâvinaḥ pârthiv-êndrân bhûyô bhûyô
yâchatê Râmabhadraḥ । sâmânyo=yaṁ [dha]rmma-sêtur=nṛipâṇâṁ kâlê kâlê
pâlanîyô bhavadbhiḥ ॥ Vât[26]-âbhra-vibhramam=idaṁ vasudh-âdhipatyam=â-
35 [pâtamâtra-*]madhurâ vishay-ôpabhôgâḥ । prâṇâs=tṛiṇ-âgra-jalaviṁdu-samâ narâṇâṁ
dharmmaḥ sakhâ pa[ra]m=ahô para-lôka-yânê ॥ Likhitaṁ ch=êdaṁ tâmra-
paṭṭakaṁ mahâkshapaṭalika-ṭhakkura-śrî-**Śrîpatibhir**=iti ॥

TRANSLATION.

Ôṁ!

May it be well!

(L. 1.)—May the agitation of Lakshmî during the amorous dalliance, when her hands wander over the neck of Vaikuṇṭha filled with eager longing, bring you happiness!

After the lines of the protectors of the earth born in the solar race had gone to heaven, there came a noble (*personage*) **Yaśôvigraha** by name, (*who*) by his plentiful splendour (*was*) as it were the sun incarnate.

(L. 2.)—His son was **Mahîchandra,** who spread his boundless fame, resembling the moon's splendour, (*even*) to the boundary of the ocean.

(L. 3.)—His son was the king, the illustrious **Chandradêva,** whose one delight was in statesmanship, who attacked the hostile hosts (*and*) scattered the haughty brave warriors as (*the moon does the*) darkness. By the valour of his arm he acquired the matchless sovereignty over the glorious **Gâdhipura,**[27] when an end was put to all distress of the people by his most noble prowess.

Protecting the holy bathing-places of **Kâśi, Kuśika, Uttarakôśala,** and **the city of Indra,**[28] after he had obtained them, (*and*) incessantly bestowing on the twice-born gold equal (*in weight*) to his body, he hundreds of times marked the earth with the scales (*on which he had himself weighed*).

(L. 5.)—Victorious is his son **Madanapâla,** the crest-jewel of the rulers of the earth, the moon of his family. By the sparkling waters from his coronation-jars the coating of impurity of the Kali-age was washed off from the earth.

When he went forth to victory, the orb of the earth bent down beneath the excessive weight of the footsteps of his rutty elephants marching along, tall as towering mountains: then, as if suffering from cold, Śêsha, radiant with the clotted blood that trickled from his palate pierced by the crest-jewel, hid his face for a moment in his bosom.[29]

(L. 7.)—As the moon, whose rays diffuse in abundance liquid nectar, from the ocean, so was born from him the ruler of men, **Gôvindachandra,** who bestowed cows giving abundant milk. As one restrains an (*untrained*) elephant, so he secured by his creeper-like long arms the new(*ly-acquired*) kingdom.[30]

When his war-elephants had in three quarters in no wise found elephants their equals for combat, they roamed about in the region of the wielder of the thunderbolt, like rivals of the mate of Abhramu.[31]

[24] The *aksharas* in brackets at the commencement of this and the following lines are broken away.
[25] Metre, Śâlinî. [26] Metre, Vasantatilakâ.
[27] *i.e.* Kanyakubja. [28] See *ante*, Vol. XV. p. 8, note 16. [29] See *ib.* p. 12, note 97.
[30] See *ib.* p. 9, note 48. [31] See *ib.* p. 9, note 49.

(L. 9.)—From him was born the ruler of men, **Vijayachandra** by name, expert in destroying the hosts of (*hostile*) princes, as the lord of the gods (*was*) in clipping the wings of the mountains. He swept away the affliction of the globe by the streams (*of water flowing as*) from clouds from the eyes of the wives of the **Hambîra**, the abode of wanton destruction to the earth.

His bright fame which met with no check in its playful course through the three worlds, (*and*) whose glory was sung by poets of known renown, made intense the fear of king Bali when it strode along like Trivikrama.[32]

When he went[33] out to conquer the earth girt by the ocean, the earth, distressed as it were by the heavy weight of his rutty royal elephants, went[33] seeking protection up to the throne of Prajâpati, in the guise of the dust rising from the multitude of his prancing horses.

(L. 12.)—After him, possessed of wonderful valour, (*comes*) the lord of princes named **Jayachchandra**; he is Nârâyaṇa, having become incarnate for the salvation of the earth. Having put aside (*all*) dissension (*and*) cursing (*their own*) liking for war, peacefully disposed princes pay homage to him, seeking to rid themselves of the intense dread of the punishment (*inflicted by him*).

When he puts forth his might, the lord of serpents has his reputed strength failing under the great weight of the lines of elephants whose rutting-juice flows down in broad streams resembling torrents rushing down from moving mountains; distressed by the exertion of turning up again when pressed down upon the back of the tortoise, he would completely faint away if he did not inhale the thousand strong breezes from all his bending hoods.

(L. 15.)—He it is who has homage rendered to his feet by the circle of all *Râjas*. And he, the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Paramêśvara*, the devout worshipper of Mahêśvara, the lord over the three *Râjas*, (*viz.*) the lord of horses, the lord of elephants, and the lord of men,[34] (*like*) Bṛihaspati in investigating the various sciences, the illustrious **Jayachchandradêva**, — who meditates on the feet of the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Paramêśvara*, the devout worshipper of Mahêśvara, the lord over the three *Râjas*, (*viz.*) the lord of horses, the lord of elephants, and the lord of men, (*like*) Bṛihaspati in investigating the various sciences, the illustrious **Vijayachandradêva**, — who meditated on the feet of the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Paramêśvara*, the devout worshipper of Mahêśvara, the lord over the three *Râjas* (*viz.*) the lord of horses, the lord of elephants, and the lord of men, (*like*) Bṛihaspati in investigating the various sciences, the illustrious **Gôvindachandradêva**, — who meditated on the feet of the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Paramêśvara*, the devout worshipper of Mahêśvara, the illustrious **Madanapâladêva**, — who meditated on the feet of the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Paramêśvara*, the devout worshipper of Mahêśvara, the illustrious **Chandradêva**, who by his arm had acquired the sovereignty over the glorious **Kanyakubja** :—

(L. 20.)—He, the victorious, commands, informs, and decrees to all the people assembled, resident at the villages of **Sarau[ḍâ]** and **[Â ?]mâyî**[35] in the **Mâ[ṇa]ra** *pattalâ*, and also to the *Râjas, Râjñîs, Yuvarâjas*, counsellors, chaplains, warders of the gate, commanders of troops, treasurers, keepers of records, physicians, astrologers, superintendents of gynæceums, messengers, and to the officers having authority as regards elephants, horses, towns, mines(?), *sthânas* and *gôkulas* :—[36]

(L. 22.)—Be it known to you that, — after having bathed here to-day in the water of the Ganges at the glorious **Vârâṇasî**, (*the town*) of victory, after having duly satisfied the sacred texts, divinities,[37] saints, men, beings, and the group of ancestors, after having worshipped the sun whose splendour is potent in rending the veil of darkness, after having praised him whose crest is a portion of the moon,[38] after having performed adoration of the holy Vâsudêva, the

[32] See *ib.* p. 12, note 98.
[33] The original has the present tense.
[34] *Aśvapati, Gajapati*, and *Narapati*; see *ib.* p. 9, note 52.
[35] The first syllable of this name is doubtful.
[36] See *ib.* p. 9, note 54.
[37] See *ib.* p. 10, note 55
[38] *i.e.* Śiva.

protector of the three worlds, after having sacrificed to fire an oblation with abundant milk rice and sugar, — we have, in order to increase the merit and the fame of our parents and ourself, **on Sunday, the thirteenth lunar day in the bright half of the month Bhâdra, in the twelve-hundred-and-thirty-second year, — in figures too, on Sunday, su. di. 13 of Bhâdra, in the year 1232,** — on (*the occasion of*) giving a name to the king's son, the illustrious **Harischandra**, given the (*two*) above-written villages with their water and dry land, with their mines of iron and salt, with their fisheries, with their ravines and saline wastes, with the treasure in their hills and forests, with and including their groves of *madhûka* and mango trees, enclosed gardens, bushes, grass and pasture land, with what is above and below, defined as to their four abuttals, up to their proper boundaries, to the Brâhman, the *mahâpaṇḍita* the illustrious Hṛishîkêśaśarman, son of the *mahâmiśrapaṇḍita*[39] the illustrious Hâlê, son's son of the *mahâpaṇḍita* the illustrious Mahîdhara, of the Śârkarâksha *gôtra*, (*and*) whose five *pravaras* are Bhârgava, Chyavana, Âpnavâna, Aurva, and Jâmadagnya, — (*confirming our gift*) with (*the pouring out*) from the palm of our hand (*of*) water purified with *kuśa* grass . . . . .[40] (*and*) ordaining (*that it shall be his*) as long as moon and sun (*endure*). Aware (*of this*), you, being ready to obey (*our*) commands, will make over (*to him*) every kind of income, fixed and not fixed, the due share of the produce, the *pravaṇikara*,[41] and so forth.

(L. 29.)—And on this (*subject*) there are (*the following*) verses :—[Here follow eleven of the customary benedictive and imprecatory verses, which it is unnecessary to translate.]

(L. 35.)—And this copper-plate grant has been written by the great keeper of records, the *Ṭhakkura*, the illustrious **Śrîpati.**

F.—Bengal Asiatic Society's Copper-Plate Grant of Jayachchandra.

The (Vikrama) year 1233.

The plates which hold this and the following five inscriptions (G.-K.) were found,[1] in 1823, by a peasant at work in a field **near the confluence of the river Varaṇâ** (the 'Burnah' of the maps) **with the Ganges**, close to Benares ; and they are now deposited in the Library of the Bengal Asiatic Society. Excepting some slight differences of orthography and occasional errors, the introductory portions of these six inscriptions, up to the words *śrîmaj-Jayachchandradêvô vijayî*, are entirely the same as that of the inscription E, lines 1-20; and in the subsequent parts, too, the wording of these grants agrees so closely with the wording of E, that a full translation would be superfluous. I shall therefore, in the following, give only the essential portion of the text of each inscription, and shall point out what may be of any importance, in my introductory remarks.

This inscription is on a **single plate**, measuring about $20\frac{5}{8}''$ by $16''$, and inscribed on one side only. The edges of it were partly fashioned thicker than the inscribed surface, and were partly raised or beaten up into rims; and the preservation of the writing is perfect, so that there is no doubt whatever about the actual reading of any part of the inscription. — The ring-hole is in the upper part of the plate. The **ring**, which had been cut when the grant came under Mr. Fleet's notice, is about $\frac{5}{8}''$ thick and $5''$ in diameter. It fits easily into a round hole in the bottom part of a bell-shaped **seal**, which is about $3''$ high. The surface of the seal is circular, about $3\frac{1}{4}''$ in diameter; and on it, in relief on a slightly countersunk surface, there are — at the top, a representation of Garuḍa, with the body of a man and the head and wings of a bird, kneeling half to the front and half to the proper right, and with his head turned full round in profile to the proper right; across the centre, the **legend** *śrîmaj-Jayachcha*[*ṁ**]-*dradêvaḥ* ॥ ; and at the bottom, a *śaṅkha*-shell. — The average **size of the letters** is about $\frac{3}{8}''$ The engraving is fairly good ; but, in the usual manner, the interiors of most of the letters show marks of the working of the engraver's tool. The plate is thick and substantial; and

[39] This word appears to signify a great scholar, deserving of the honorific title *miśra* (Hâlê-miśra).

[40] On *gôkarṇa*, see *ib.* p. 10, note 57.

[41] See *ib.* p. 10, note 58.

[1] See *Asiatic Researches*, Vol. XV. pp. 446 and 459.

the letters, being rather shallow, do not show through on the reverse side of it at all. The **characters** are Nâgarî, and the **language** is Sanskṛit. In respect of **orthography**, I need only note that *b* is denoted by the sign for *v* everywhere except in the word *babhramur*, and that the dental sibilant has been fourteen times employed for the palatal sibilant, and the palatal six times for the dental sibilant.

This **inscription** also is one of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, **Jayachchandradêva**, who records that, when at **Benares**, he granted the village of **Gôḍantî**, situated in the **Paschima-chchhapana** *pattalâ* in **Antarvêdî**, together with its two *pâṭakas* called **Ghaṇṭîâmauyî** and **Nîtâmauyî**, to the *râuta* Râjyadharavarman, son of the *mahâmahattaka*, the *ṭhakkura* Vidyâdhara, and son's son of the *mahâmahattaka*, the *ṭhakkura* Jagaddhara, a Kshatriya of the Vatsa *gôtra*, whose five *pravaras* were Bhârgava, Chyavana, Âpnavâna, Aurva, and Jâmadagnya. And the **date** on which this grant was made, is stated, both in words and in decimal figures, to have been, — **Saturday**, the 10th lunar day of the bright half of Vaiśâkha, of the year 1233. Like the preceding, this grant was written by the *mahâkshapaṭalika*, or great keeper of records, the *Ṭhakkura* **Śrîpati**.

The term *pâṭaka*, which occurs in the above, is by lexicographers explained to mean *grâmaikadêśa* 'a part of a village;' and comparing the use of the word in lines 16 and 17 of the inscription K below, and in line 14 of the inscription of Gôvindachandra[2] of the year 1187 (*not* 1180) published in the *Journal Beng. As. Soc.*, Vol. LVI. Part I. p. 109, I understand the word to denote the outlying portion of a village, or a kind of hamlet which had a name of its own, but really belonged to a larger village. In the present case, the village of Gôḍantî, granted by the king, had two such hamlets, named Ghaṇṭîâmauyî and Nîtâmauyî respectively.

As regards **the date**, taking 1233 to be a year of the Vikrama era, the possible equivalents for Vaiśâkha śukla 10 would be :—

for the northern year 1233 current, — Friday, 2 May, A.D. 1175;
for the northern year 1233 expired, or
the southern year 1233 current, — Tuesday, 20 April, A.D. 1176;
for the southern year 1233 expired, — **Saturday**, 9 April, A.D. 1177.

The actual date, therefore, clearly is **Saturday,**[3] **9 April, A.D. 1177,** and the calculation shows that the year 1233, mentioned in our record, was the **southern Vikrama year 1233, expired,** *i.e.* the northern year 1235, current.

Of the **localities** mentioned, **Antarvêdî** is the Doab, or district between the Ganges and Yamunâ rivers. The village granted, and the *pattalâ* in which it was situated, I am unable to identify.

EXTRACTS FROM THE TEXT.[4]

20 . . . . . .[5]śrîmaj-**Jayachchaṁdradêvô** vijayî ॥ ॥[6] **Antarvvêdyâṁ** ।[6] **Paschimachchhapana**-pattalâyâṁ ।[6] **Ghaṁṭîâmauyî Nîtâmauyî** 2 saha

21 sa-pâṭaka-**Gôḍantî**-grâma-nivâsin[ô] nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-sênâpati-bhâṁḍâgârik-âkshapaṭalika-bhishag-naimi-

22 ttik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpayati vô-(bô)dhayaty=âdiśati cha [।*] Viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-

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[2] The published text and the translation of it are incorrect. The actual reading of the plate is distinctly *Bhaluri-pâṭakêna saha* 'together with the *pâṭaka* Bhaluri' (*not* 'a part of *Baluri*' (!)).

[3] On that day the 10th *tithi* of the bright fortnight commenced about mean sunrise, and it ended 1 h. 44 m. before sunrise of the following day.

[4] From the impression.

[5] Up to this, the text of the inscription, excepting some differences of spelling, is the same as that of the inscription E.

[6] These signs of punctuation are superfluous.

23 sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-giri-gahana-nidhânaḥ sa-madhûk-âmra-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-ôrdhv-âdhaś=chatur-âghâ-

24 ṭa-visu(śu)ddhaḥ sva-sîmâ-paryantaḥ |[6] **traya[s*]triṁsa(ṣa)d-adhika-dvâdaśa-śata-sam-(ṁ)vatsarê Vaisâ(śâ)khê mâsi su(śu)kla-pakshê daśamyâṁ tithau Sa(śa)-ni-dinê aṅkatô=pi sam(ṁ)vat 1233 Vaisâ(śa)kha su di 10 Sa(śa)nau ady=ê-**

25 ha śrîmad-vijaya-**Vârâṇasyâṁ** Gaṁgâyâṁ snâtvâ vidhivan=maṁtra-dêva-muni-manuja-bhûta-pitṛiganâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇa-rôchisham=upasthây=Ô(au)shadhipati-

26 śakala-śêkharaṁ samabhyarchchya tribhuvana-trâtur=bhagavatô Vâsudêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâ-pitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê a-

27 smâbhir=ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvakaṁ Vatsa-gôtrâya Bhârggava-Chyavan-Âpnavân-Aurvva-Jâmadagny-êti-paṁcha-pravarâya mahâmahattaka-ṭhak-kura-śrî-Jagaddhara-pautrâya mahâmaha-

28 ttaka-ṭhakkura-śrî-Vidyâdhara-putrâya râuta-śrî-Râjyadharavarmmaṇê kshatriyâya chaṁdr-ârkkaṁ yâvach=chhâsanîkṛitya pradattô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-prabhṛiti-niyatâni-

29 yata-samast-âdâyan=âjñâvidhêyîbhûya dâsyath= ê ti || ||Bhavanti ch=âtra ślôkâḥ |[7]

. . . . . .

35 . . . . . | Likhitaṁ ch=ôḍaṁ tâmrapaṭṭakaṁ mahâkshapaṭalika-ṭhakkura-śrî-**Śrîpatibhiḥ** ||

G.—Another Bengal Asiatic Society's Copper-Plate Grant of Jayachchandra.

The (Vikrama) year 1233.

This inscription also is on a **single plate,** measuring about 21″ by $\frac{9}{16}$″ and inscribed on one side only. The edges of it were fashioned slightly thicker than the inscribed surface; and the preservation of the writing is perfect. — The ring-hole is in the upper part of the plate. The **ring,** which had been cut when the grant came under Mr. Fleet's notice, is about $\frac{3}{8}$″ thick and $5\frac{1}{8}$″ in diameter. It fits very tightly into a round hole in the bottom part of the usual bell-shaped **seal,** which is about $3\frac{5}{8}$″ high. The surface of the seal is circular, about $3\frac{1}{16}$ in diameter; and on it, in relief on a slightly countersunk surface, there are — at the top, a representation of Garuḍa, exactly as in F. above; across the centre, the **legend** *śrîmaj-Jayachcha-[ṁ*]dradêvaḥ* ||; and at the bottom, a *śaṅkha*-shell. — The average **size of the letters** is about $\frac{3}{8}$″. The engraving is fairly good; but, as usual, the interiors of most of the letters show marks of the working of the engraver's tool. The plate is thick and substantial; and the letters, which are rather shallow, do not show through on the reverse side of it at all. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography,** *b* is denoted by the sign for *v* everywhere except in the word *babhramur*; the dental sibilant has been eighteen times employed for the palatal sibilant, and the palatal once for the dental sibilant; *sha* has taken the place of *kha* in *sêsharaṁ*, line 23; and the conjunct *mvra* has been employed instead of *mra* in *âmvra*, line 21, and *tâmvrakaṁ*, line 34.

This **inscription** also is one of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, **Jayachchandradêva,** who records that, when at **Benares,** he granted the village of **Kôṭhâravandhuri,** in the **Kôsamba** *pattalâ*, to the Kshatriya Râjyadharavarman, mentioned as donee in the preceding inscription. The **date,** too, is the same as that of the inscription F.; and this grant also was written by the *mahâkshapaṭalika*, the *Ṭhakkura* **Śrîpati.**

[6] These signs of punctuation are superfluous.

[7] Here follow (differently arranged) the same benedictive and imprecatory verses as in E, except that for the verse beginning *gâm-êkâṁ svarṇṇam-êkaṁ cha* we have here the verse beginning *yân-îha dattâni purâ narêndraiḥ*.

Among the taxes, etc., to be paid to the donee, this inscription, in addition to the *bhâgabhôgakara* and *pravaṇikara*, in line 26 enumerates the *yamalikâmbali*, which is also mentioned below in the inscription H, line 29, and in I, line 25, and is called *javalikâmbali* in J, line 25, and in K, line 24. I have not met with this technical term elsewhere, and am unable to explain it.

As regards the localities, the **Kôsamba** *pattalâ* evidently takes its name from Kauśâmbî, with which has been identified the village of Kôsam, on the left bank of the Yamunâ, about 30 miles above Allahâbâd, which is said to have been a large and flourishing town, as late as a century ago. The village mentioned in the inscription I am unable to identify.

EXTRACTS FROM THE TEXT.[1]

18 . . . . . [2]-śrîmaj-**Jayachchandradêvô** vijayî ॥ ॥[3] **Kôsaṁva(ba)**-pattalâyâṁ

19 **Kôṭhâravaṁdhurî**-grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-mantri-purôhita-pratîhâra-sênâpati-bhâṇḍâgârik-âkshapaḍa(ṭa)lika- bhishaṅ-naimittik-ântaḥpurika-dûta-kari-

20 turagapattanâkarasthânagôkulâdhikâri-purushân=âjñâyapati vô(bô)dhayaty=âdiśati cha yathâ viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-â-

21 karaḥ sa-gartt-ôshara[ḥ*] sa-madhûk-âmvra(mra)-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-ôrddhv-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantas=**ritriṁsaty-adhika**[4]**-dvâdaśa-śata-saṁvatsarê Vaisâ(śâ)kha-mâsi śushla(kla)-**

22 **pakshê daśamyâṁ tithau Sa(śa)ni-dinê aṅkatô=pi saṁvat 1233 Vaisâ(śâ)kha su di 10 Sa(śa)nau ady=êha śrîmad-Vârâṇasyâṁ** Gaṁgâyâṁ snâtvâ vidhivan=mantra-dêva-muni-manuja-bhûta-pitṛigaṇâṁs=tarppayitvâ

23 timira-paṭala-pâṭana-pâṭu-mahasam=Ushṇarôchisham=upasthây=Ô(au)shadhipati-śakala-sê-(śê)sha(kha)raṁ samabhyarchchya tribhuvana-trâtur=Vvâsudêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havirbhu-

24 jaṁ hutvâ mâtâ-pitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê asmâbhir=gôkaruṇa-kuśalatâ-pûta-karatâlâdaka[5]-pû[r*]vakaṁ Vatsa-gôtrâya Bhârggava-Chyavana-Âpnavâna-Aurvva-Jâmadagnya-paṁcha-pravarâya

25 mahâmahattaka-ṭhakkura-śrî-Jagadhva(ddha)ra-pautrâya mahâmahattaka-mahâṭhakkura-śrî-Vidyâdhara-putrâya râuta-śrî-Râjâ(jya)dharavarmmaṇê kshatriyâya chandr-ârkka[ṁ] yâvach=chhâsanîkṛitya pradâttâ[6] matvâ yathâ-

26 dîyamâna-bhâgabhôgakara-pravaṇikara-yamalikâmva(mba)li-prabhṛiti-niyatâniyata-samast-âdâyân=âjñâvidhêyîbhûya dâsyath=êti ॥ Bhavanti ch=âtra slô(ślô)kâḥ ॥[7]

33 . . . . . ॥ Likhitaṁ ch=êdaṁ

34 tâṃvra(mra)ka[ṁ] mahâkshapaṭalika-ṭhakkura-śrî-**Śrîpatibhiḥ** ॥ Su(śu)bham=astu ॥ ॥ Maṁgalaṁ mahâ-śrîḥ ॥

H.—Another Bengal Asiatic Society's Copper-Plate Grant of Jayachchandra. The (Vikrama) year 1234.

A translation of this inscription by Captain E. Fell, with remarks by H. H. Wilson, has been published in the *Asiatic Researches*, Vol. XV. pp. 447-469.

This inscription also is on a **single plate**, measuring about 20¼″ by 17¾″, and inscribed on one side only. The edges of it were partly fashioned thicker and partly raised into rims; and though in a few places the surface of the plate is slightly worn, the writing in general is well

[1] From the impression.
[2] Up to this, the text of the inscription, excepting some differences of spelling, is the same as that of the inscription E.
[3] These signs of punctuation are superfluous.
[4] Read *trayastriṁśad-adhika-*.
[5] Read-*karatal-âdaka-*.
[6] Read *pradattô*.
[7] Here follow (differently arranged) the same benedictive and imprecatory verses as in E, except that for the verse beginning *na vishaṁ visham=ity=âhuḥ* we have here the verse beginning *yân=iha dattâni purâ narêndraiḥ*.

preserved. — The ring-hole is in the upper part of the plate. The **ring**, which had been cut when the grant came under Mr. Fleet's notice, is about $\frac{5}{8}''$ thick and $4\frac{7}{8}''$ in diameter. It fits very tightly into a round hole in the bottom part of the usual bell-shaped **seal**, which is about $3\frac{1}{4}''$ high. The surface of the seal is circular, about $3\frac{3}{8}''$ in diameter; and on it, in relief on a slightly countersunk surface, there are — at the top, a representation of Garuḍa, exactly as in F. above; across the centre, the **legend** *śrîmaj-Jayachchaṁdradêvaḥ* ॥ ; and at the bottom, a *śaṅkha*-shell. — The average **size of the letters** is between $\frac{5}{16}''$ and $\frac{3}{8}''$. The engraving is good; though, as usual, the interiors of some of the letters shew marks of the working of the engraver's tool. The plate is thick and substantial; and the letters, which are rather shallow, do not shew through on the reverse side of it at all. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography**, *b* has been denoted by the sign for *v* everywhere except in the word *babhramur*; the dental sibilant has been eighteen times employed for the palatal sibilant, and the palatal six times for the dental sibilant; *sha* has taken the place of *kha* in *śêsharaṁ*, line 26; and the conjunct *mvra* has been employed instead of *mra* in *âmvra*, line 24, and *tâmvrakaṁ*, line 35; besides, the dental has occasionally been used instead of the lingual nasal, *e.g.*, in *uttarâyana*, line 25.

This **inscription** also is one of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, **Jayachchandradêva**, who records that, when at **Benares**, he granted the village of **Dêûpâlî**, together with (what I consider to be four *pâṭakas* or outlying hamlets[1]) **Vavaharâḍîha**, **Chaṭâ-[gê]lauâpâlî**, **Saravatâtataliâ**, and **Naugamâ**, situated in the **Ambuâlî** *pattalâ*, on the banks of the **D[ai]vahâ**, to the Kshatriya Râjyadharavarman, the donee of the preceding two inscriptions F and G. And the **date** on which this grant was made, is stated, both in words and in decimal figures to have been, — **Sunday**, the 4th lunar day of the bright half of Pausha, of the year 1234, on the **Uttarâyaṇa-Saṁkrânti** or commencement of the sun's progress upon its northern course. Like the preceding, this grant was written by the *mahâkshapaṭalika*, the *Ṭhakkura* **Srîpati**.

As regards **the date**, taking 1234 to be a year of the Vikrama era, the possible equivalents for Pausha śukla 4 would be: — for the year 1234 current, — Tuesday, 7 December, A.D. 1176; and for the year 1234 expired, — Monday, 26 December, A.D. 1177. In A.D. 1176 the Uttarâyaṇa-Saṁkrânti took place on December 25th, which, irrespective of the fact that the week-day would be wrong, shows at once that the day intended by the grant cannot possibly be December 7, A.D. 1176. In A.D. 1177, on the other hand, the Uttarâyaṇa-Saṁkrânti took place about 5 h. 18 m. after mean sunrise of Sunday, December 25th; and the 4th *tithi* of the bright fortnight of Pausha commenced about 4 h. 53 m. after mean sunrise of Sunday, December 25th, and ended about 6 h. 35 m. after mean sunrise of Monday, December 26th. I therefore believe that the day intended *is* **Sunday, 25 December, A.D. 1177**, which was really the 3rd of the bright fortnight of Pausha; and that the meaning intended to be conveyed by the wording of the date is this, that the donation was made on Sunday, the day of the Uttarâyaṇa-Saṁkrânti, during that part of the day when the 4th *tithi* was running.—Accordingly 1234 has to be taken as the **expired** year; but, the day falling in the bright fortnight of Pausha, there is nothing to show whether the year should be regarded as a northern or southern year.

The **river and the localities** mentioned in the inscription I am unable to identify.

EXTRACTS FROM THE TEXT.[3]

20 . . . . . .[3]-śrîmaj-**Jayachchandradêvô** vijayî ॥ ॥[4]**D[ai]vahâ**-pârê **Amvu-(mbu)âlî**-pattalâyâṁ **Vavaharâḍîha** ।[4] **Chaṭâ[gê]-**

21 **lauâpâlî** ।[4] **Saravatâtataliâ** ।[4] **Naugamâ** ।[4] êtaiḥ saha **Dêûpâlî**-grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja râjñî-yuvarâ-

[1] Compare lines 16 and 17 of the inscription K. below. [2] From the impression.
[3] Up to this, the text of the inscription, excepting some differences of spelling, is the same as that of the inscription E. [4] These signs of punctuation are superfluous.

22 ja-ma[ṁ]tri-purôhita-pratîhâra-sênâpati-bhâṇḍâgârik-âkshapaṭalika-bhishaṅ-naimittik-ântaḥ-purika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpayati

23 vô(bô)dhayaty=âdiśati cha yathâ viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-giri-gahana-nidhânaḥ sa-madhû-

24 k-âmvra(mra)-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-gôchara-paryantaḥ s-ôrddhv-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantaś=**chatustriṁsaty**[5]**-adhika-dvâdasa-sa(sa)tasaṁvatsarê Paushê mâsi su(su)kla-pa-**

25 **kshê chaturthyân=tithau Ravi-dinê aṅkatô=pi saṁvat 1234 Pausha su di 4 Ravau Uttarâyana(ṇa)-saṁkrântau ady=êha śrîmad-Vârâṇasyâṁ** Gaṁgâyâṁ snâtvâ vidhivan=mantra-dêva-muni-manuja-bhû-

26 ta-pitṛigaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Ô(au)shadhipati-śakala-śêsha(kha)raṁ samabhyarchchya tribhuvana-trâtur=Vvâsudêvasya pûjâṁ vidhâya prachura-pâyasêna

27 havishâ havirbhujaṁ hutvâ mâtâ-pitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê asmâbhir=gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvakaṁ Vatsa-gôtrâya Bhârg-gava-Chyavana-Âpnavâna-Aurvva-Jâmadagnya-pa[ñcha]-

28 pravarâya mahâmahattaka-mahâṭhakkura-śrî-Jagaddhara-pautrâya mahâmahattaka-mahâ-ṭhakkura-śrî-Vidyâdhara-putrâya râuta-śrî-Râjyadharavarmmaṇê kshatriyâya chandr-ârkkaṁ yâvach=chhâsanîkṛitya pradattô ma-

29 tvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-yamalikâmva(mba)li-prabhṛiti-niyatâniyata-samast-âdâyân=âjñâvidhêyîbhûya dâsyath=êti || Bhavanti ch=âtra ślôkâḥ ||[6]

. . . . . .

35 . . . . . || Likhitañ=ch=êdan=tâmvra(mra)kaṁ mahâkshapaṭalika-ṭhakkura-

36 śrî-**Śrîpatibhir**=iti || || Su(śu)bham=astu || || Maṅgalaṁ mahâ-śrîḥ ||

I.—Another Bengal Asiatic Society's Copper-Plate Grant of Jayachchandra. The (Vikrama) year 1236.

This inscription also is on a **single plate**, measuring about 20″ by 15¼″, and inscribed on one side only. The edges of it were partly fashioned thicker, and partly raised into rims; and the writing is well preserved throughout. Recently, a small triangular piece, containing eleven *aksharas*, has been broken away at the upper proper left corner; but it is preserved with the plate. — In the upper part of the plate, there is a hole for a **ring**. The ring and its **seal** are not now forthcoming. But it appears that they were found when the plate was discovered: and that the seal was bell-shaped, and had on it Garuḍa and a *śaṅkha*-shell, and a **legend** giving the name of Jayach[ch*]andra. — The average **size of the letters** is between ¼″ and $\frac{5}{16}$″. The engraving is fairly good; but, as usual, the interiors of some of the letters shew marks of the working of the engraver's tool.. The plate is thick; and the letters, which are rather shallow, do not shew through on the reverse side of it at all. The **characters** are Nâgarî, and the **language** is Sanskṛit. As regards **orthography**, *b* has been denoted by the sign for *v* everywhere except in the word *babhramur*; and the dental sibilant has been eighteen times employed for the palatal sibilant, and the palatal seven times for the dental sibilant.

This **inscription** also is one of the *Paramabhaṭṭâraka, Mahârâjâdhirâja*, and *Paramêśvara*, **Jayachchandradêva**, who records that, when in residence at **Raṇḍavai** on the Ganges, he granted the village of **Dayaḍâma**, situated in the **Dayaḍâmî** *pattalâ*, to the *râuta* Râjyadhara-varman, the donee of the preceding inscriptions. And the **date** on which this grant was made, is stated, both in words and in decimal figures, to have been, — **Friday**, the full moon *tithi* or

[5] Read *chatustriṁśad-*.

[6] Here the inscription has, in a different order, the verses given in E., excepting the verses beginning *sva-dattâṁ para-dattâṁ vâ* and *na visham visham=ity=âhuḥ*; and the inscription adds the verse beginning *yân=îha dattâni purâ narêndraiḥ*.

15th lunar day of the bright half of Vaiśâkha, of the year 1236. Like the preceding, this grant was written by the *mahâkshapaṭalika*, the *Ṭhakkura* **Śrîpati.**

As regards **the date**, taking 1236 to be a year of the Vikrama era, the possible equivalents for Vaiśâkha śukla 15 would be:—

for the northern year 1236 current, — Wednesday, 3 May, A.D. 1178;
for the northern year 1236 expired, or
the southern year 1236 current, — Monday, 23 April, A.D. 1179;
for the southern year 1236 expired, — **Friday,** 11 April, A.D. 1180.

The actual date, therefore, clearly is **Friday,**[1] **11 April, A.D. 1180**; and the year 1236 of the grant must be taken to be the **southern expired year,** *i.e.* the northern year 1238 current.

The **localities** mentioned in the grant I am unable to identify.

EXTRACTS FROM THE TEXT.[3]

18 . . . . . .[3]-śrîmaj=**Jayachchandravô(dê)vô** vijayî ||[4] **Dayaḍâmî**-pattalâyâṁ **Dayaḍâma**-grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-mantri-

19 purôhita-pratîhâra-sênâpati-bhâṇḍâgârik-âkshapaṭalika-bhishaṅ-naimittik-ântaḥpurika-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpayati vô(bô)dhayaty=âdi-śati

20 cha yathâ viditam=astu bhavatâṁ yath=ôparilikhita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-giri-gahana-nidhânaḥ sa-madhûk-âmra-vana-vâṭikâ-viṭapa-tṛiṇa-yûti-

21 gôchara-paryantaḥ s-[ô]rddhv-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantaḥ **shaṭtriṁsa(sa)d-adhika-dvâdaśa-śata-saṁvatsarê Vaisâ(śâ)khê mâsi śukla-pakshê pûrṇṇimâyâṁ tithau Śukra-dinê aṅkata(tô)=pi saṁ 1236 Vaisâ(śâ)kha su**

22 **di 15 Śukrê ady=êha śrî-Raṁḍavai-samâvâsê Gaṁgâyaṁ snâtvâ vidhivan=**mantra-dêva-muni-manuja-bhûta-pitṛigaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-śakala-

23 se(śê)kharaṁ samabhyarchchya tribhuvana-trâtur=Vvâsudêvasya pûjâṁ vidhâya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâ-pitrôr=âtmanaś=cha puṇya-yaśô-bhivṛiddhayê samâbhir=ggôkarṇṇa-kuśalatâ-pûta-karata-

24 l-ô[da]ka-pûrvvakam ||[5] Vatsa-gôtrâya Bhârggava-Chyavana-Âpnavâna-Ma(au)rvva-Jâmadagnya-paṁcha-pravarâya mahâmahattaka-ṭhakkura-śrî-Jagaddhara-pautrâya mahâmahattaka-ṭhakkura-śrî-Vidyâdhara-putrâya râuta-śrî-[Râ]jyadha-

25 ravarmmaṇi(ṇê) chandr-ârkkaṁ yâvach=chhâsanîkṛi[tya*] pradattô matvâ yathâ-dîyamâna-bhâgabhôgakara-prama(va)ṇikara-yamalikâmva(mba)li-prabhṛiti-niyatâ-niyata-samast-âdâyân=âjñâvidhêyîbhûya dâsyath=êti || ||

26 Bhavanti ch=âtra ślôkâḥ |[6] . . . . . .

33 . . . . || || Likhitaṁ ch=êdaṁ ṭâvra(mra)ka[ṁ*] mahâkshapaṭali-

34 ka-[ṭha]kkura-śrî-**Śrîpatikan**[7]=êti || || Maṅgalaṁ mahâ-śrîḥ ||

J.—Another Bengal Asiatic Society's Copper-Plate Grant of Jayachchandra.

The (Vikrama) year 1236.

This inscription also is on a **single plate,** measuring about 18⅛" by 13¾", and inscribed on one side only. The edges of it were partly fashioned thicker, and party raised into rims; and

[1] On that day, there was full-moon about 21 h. 40 m. after mean sunrise. [2] From the impression.
[3] Up to this, the text of the inscription, excepting some differences of spelling, is the same as that of the inscription E.
[4] This sign of punctuation is superfluous. [5] Read-*pûrvvakaṁ Vatsa-*.
[6] Here follow (differently arranged) the same benedictive and imprecatory verses as in E.; and besides, the verses beginning *asmad-vaṁśê parikshîṇê*, and *yân=îha dattâni purâ narêndraiḥ*.
[7] Read *Śrîpatin-*.

the writing is well preserved throughout. — In the upper part of the plate, there is a hole for a ring. The ring and its seal are not now forthcoming. But it appears that they were discovered with the plate; and that the seal was bell-shaped, and had on it Garuḍa and a *śaṅkha*-shell, and a legend giving the name of Jayach[ch*]andra. — The average size of the letters is about ¼". The engraving is fairly good; though, as usual, the interiors of many of the letters shew marks of the working of the engraver's tool. The plate is thick; and the letters, which are rather shallow, do not shew through on the reverse side of it at all. The characters are Nâgarî and the language is Sanskṛit. As regards orthography, *b* has been denoted by the sign for *v* everywhere except in the word *babhramur*; the dental sibilant has been about 35 times employed for the palatal sibilant, and the palatal a few times for the dental sibilant; *sha* has taken the place of *kha* in *-śêsharaṁ*, line 23; the conjunct *mvra* has been used for *mra* in *âmvra*, line 20; and the dental nasal has occasionally been employed instead of the lingual nasal, *e.g.* in *punya-*, line 23.

This inscription also is one of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, Jayachchandradêva, who records that, when in residence at Raṇḍavai on the Ganges, he granted the village of Salê[ṭ]i, situated in the Jâru[ttha] *pattalâ*, to the *râuta* Râjyadharavarman, the donee of the preceding grants. The date is the same as that of the preceding inscription I.; and this grant also was written by the *mahâkshapaṭalika*, the *Ṭhakkura* Śrîpati.

The localities mentioned in the grant I am unable to identify.

EXTRACTS FROM THE TEXT.[1]

17 . . . . . .[2] -śrîmaj-Jaya[ch*]chandra

18 dêvo vijayî ||[3] Jâ[ruttha][4]-pattalâyâm |[5] Salê[ṭ]i[6]-grâma-nivâsinô nikhila-janapadân=upaga[tâ]n=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-s[ê*]nâpati-bhâṁḍâgârik-âksha-

19 paṭalika-bhishag-naimittik-ântaḥpurika-dûta-karituragapa[t*]tanâkarasthânagôkulâdhikâri-purushân=âjñâpayati vô(bô)dhayaty=âdiśati cha yathâ viḍi(di)tam=astu bhavatâṁ yath=ôparili-

20 khita-grâmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-giri-gahana-nidhânaḥ sa-madhûk-âmvra(mra)-vana-vâṭikâ-viṭapa-tṛiṇa-yû[ti]-gôchara-paryantaḥ s-ô-

21 rddhv-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantaḥ shaṭtriṁsaty[7]-adhika-dvâdasa-śata-saṁvatsarê Vaisâ(śâ)khê mâsi su(śu)kla-pakshê paurṇṇimâyâm(ṁ) tithau Su(śu)kra-dinê aṅkê=pi śamvat[8] 1236 Vaisâ(śâ)kha su

22 di 15 Su(śu)krê |[9] 'adya śrî-Raṁḍavai-samâvâsê Gaṁgâyâṁ snâtvâ vidhivan=maṁtra-dêva-muni-manuja-bhûta-pitṛigaṇâṁs=tarppayitvâ timira-pa[ṭa]la-pâṭana-paṭu-mahasam=Ushṇarôdhi(chi)sham=upasthây=Au-

23 shadhipati-śakala-śêsha(kha)raṁ samabhyarchchya tribhuvana-trâtur=bhagavatô Vâsudai-(dê)vasya pûjâ[ṁ] vidhâya prachura-pâyasêna havishâ havirbhujaṁ hutvâ mâtâ-pitrôr=âtmanaś=cha punya(ṇya)-yaśô-vivṛiddhayê a[10]-

24 asmâbhir=gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvakaṁm |[11] Vatsa-gôtrâva(ya) Bhârggava-Chyavana-Âpnavâna-Ma(au)rvva-Jâmadagnya-paṁcha-pravarâya mahâ-mahattaka-[ṭha]kkura-śrî-Jagaddhara-pau-

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[1] From the impression.

[2] Up to this, the text of the inscription, excepting some differences of spelling, and the omission of the word *śrî* before *Kanyakubj-*, is the same as that of the inscription E.

[3] This sign of punctuation is superfluous.

[4] The second *akshara* of this word is quite illegible, and has been taken from the inscription K. below; the third may be *tha*.

[5] Read *pattalâyâṁ*.

[6] The consonant of this *akshara* is doubtful.

[7] Read *shaṭtriṁśad-*.

[8] Read *saṁvat*.

[9] This sign of punctuation is superfluous.

[10] This *a* appears to be struck out.

[11] Read *pûrvvakaṁ*.

25 trâya mahâmahattaka-ṭhakkura-śrî-Vidyâdhara-putrâya râura(ta)-śrî-Râjyadharava[r*]-mmaṇê chaṁdr-ârkkaṁ yâvat[12] śâsanîkṛitya praḍa(da)ttô matvâ yathâdîyamâna-bhâgabhôgakara-pravaṇikara-javalikâ-

26 mva(mba)li-prabhṛiti-niyatâniyata-samast-âdâyân=âjñâvidhêyîbhûya dâsyath=êti ॥ ॥ Bhavanti ch=âtra ślôkâḥ ॥[13] . . . . . .

33 . . . . . Likhitaṁ ch=êdaṁ mahâkshapaṭalika-ṭha[k*]kura-śrî-Śrîpatin=êti ॥ Maṁgalaṁ mahâ-śrîḥ ॥

K.—Another Bengal Asiatic Society's Copper-Plate Grant of Jayachchandra.

The (Vikrama) year 1236.

This inscription also is on a single plate, measuring about 17½″ by 12⅜″, and inscribed on one side only. The edges of it were partly fashioned thicker, and partly raised into rims. The surface of the plate is somewhat worn; but, excepting two or three *aksharas* in line 16, there is no doubt about the actual reading of any part of the inscription. The ring-hole is in the upper part of the plate. The wire of the ring, which had been cut when the grant came under Mr. Fleet's notice, is not round, as is usually the case, but rectangular, about $\frac{9}{16}$″ by $\frac{3}{8}$″; but it is bent into the usual circular shape, about 3⅞″ in diameter. It fits rather tightly into a round hole in the bottom part of the usual bell-shaped seal, which is about 3⅜″ high. The surface of the seal is circular, about 2⅞″ in diameter; and on it, in low relief on a slightly countersunk surface, there are—at the top, a representation of Garuḍa, exactly as in F. above; across the centre, the legend *śrîmaj-Jayachcha*[*ṁ**]-*dradêvaḥ* ॥; and at the bottom, a *śaṅkha*-shell.—The average size of the letters is about ¼″. The engraving is fairly good; but, as usual, the interiors of some of the letters show marks of the working of the engraver's tool. The letters are rather shallow, and do not shew through at all on the back of the plate, which is thick and substantial. The characters are Nâgarî and the language is Sanskṛit. As regards orthography, the inscription closely agrees with the preceding inscription J., so that all the remarks made on the orthography of J. are also here applicable.

This inscription also is one of the *Paramabhaṭṭâraka*, *Mahârâjâdhirâja*, and *Paramêśvara*, Jayachchandradêva, who records that, when in residence at Raṇḍavai on the Ganges, he granted the village of Abhêlâvaṭu, situated in the Jâru[ttha] *pattalâ* (also mentioned in J), together with its five *pâṭakas* or outlying hamlets Maṇiârî, Gayasaḍa, Vaṭâvaṇa, Asi[â]ma, and [Sirî ?]ma, to the *râuta* Râjyadharavarman, the donee of the preceding grants. The date is the same as that of the preceding inscriptions I and J, and this grant also was written by the *mahâkshapaṭalika*, the *Ṭhakkura* Śrîpati.

The localities mentioned in the grant I am unable to identify.

EXTRACTS FROM THE TEXT.[1]

16 . . . . . [2]śrîmaj-Jayachchandradêvô vijayî ।[3] Jâru[ttha]-pattalâyâm=Abhêlâvaṭu-grâma êtasya pâṭaka[ṁ ?] Maṇiârî dvitîya-pâṭaka[ṁ ?]Gayasaḍa tṛitîyaṁ Vaṭâvaṇa chaturttha[ṁ?] Asi[â]ma paṁchama[ṁ] [Sirî?][4]-

17 ma êtaiḥ paṁcha-pâṭakaiḥ saha grâma-nivâsinô nikhila-janapadân=upagatân=api cha râja-râjñî-yuvarâja-maṁtri-purôhita-pratîhâra-sênâpati-bhâṁḍâgârik-âkshapaṭalika-bhishag-naimittik-ântaḥpuri-

18 ka-dûta-karituragapattanâkarasthânagôkulâdhikâri-purushân=âjñâpayati dhô(bô)dhayaty=âdiśati cha yathâ dhi(vi)ditam=astu bhavatâṁ yath=ôpa[ri]-pâṭakaiḥ saha likhita-grâmâḥ sa-jala-sthalaḥ sa-lôha-la-

[12] Read *yâvach-chhâsanîkṛitya*. [13] Here follow the same verses as in I. [1] From the impression.
[2] Up to this, the text of the inscription, excepting some differences of spelling, and the omission of the word *śrî* before *Kanyakubj-*, is the same as that of the inscription E.
[3] This sign of punctuation, which is superfluous, appears to be struck out already in the original.
[4] The *aksharas* in brackets are very doubtful.

19 vaṇ-âkaraḥ sa-matsy-âkaraḥ sa-gartt-ôsharaḥ sa-giri-gahana-nidhânaḥ sa-madhûk-âmvra(mra)-vana-vâṭikâ-vitapa-tṛiṇa-yûti-gôchara-paryantaḥ s-ôrddhv-âdhaś=chatur-âghâṭa-visu(śu)ddhaḥ sva-sîmâ-paryantaḥ **shaṭtriṁsaty**[5]**-a-**

20 **dhika-dvâdaśa-śata-saṁvatsê(tsa)r[ê*] Vê(vai)sâ(sâ)khê m[â*]si su(śu)kla-pakshê paurṇṇimâyâṁ tithau Su(śu)kra-dinê aṅkê=pi saṁvat 1236 Vaisâ(sâ)-kha su di 15 Mu(śu)kr[ê*] adya śrî-Raṁḍavai-samâvâsê** Ga[ṁ]gâyâṁ snâtvâ vidhivan=maṁtra-dêva-mu-

21 ni-manuja-bhûta-pitṛigaṇâṁs=tarppayitvâ timira-paṭala-pâṭana-paṭu-mahasam=Ushṇarôchi-sham=upasthây=Aushadhipati-śakala-ś[ê]sha(kha)raṁ samabhyarchchya tribhu-vana-trâtur=Vvâsud[ê]vasya pûjâṁ vidhâya prachura-pâ-

22 yasêna havishâ havirbhujaṁ hutvâ mâtâ-pitrôr=âtmanaś=cha punya(ṇya)-yaśô-vivṛiddhayê asmâbhir=gôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvvakaṁ Vatsa-gôtrâya Bhârggava-Chyavana-Âpnavâna-Ma(au)rvva-Jâmadagnya-paṁcha-prava-râya ma-

23 hâmahattaka-ṭhakkura-śrî-Jagaddhara-pautrâya mahâmahattaka-ṭhakkura-śrî-Vichchhâ-(dyâ)dhara-putrâya râuta-śrî-Râjyadharavarmmaṇê chaṁdr-ârkkaṁ yâvat[6] śâsa-nîkṛitya pradattô matvâ yathâdiyamâna-bhâgabhô-

24 gakara-pravaṇikara-javalikâmva(mba)li-prabhṛiti-niyatâniyata-samast-âdayân=âjñâvidhêyî-bhûya dâsyath=êti ॥ ॥ Bhavanti ch=âtra ślôkâḥ ।[7] . . . . . .

31 . . . . . ॥ Likhitaṁ ch=êdaṁ tâmvra(mra)-

32 kaṁ mahâkshapaṭalika-ṭhakkura-śrî **Śrîpatim(n)**=[ê]ti ॥ Su(śu)bha[ṁ] bhavatu [॥*] Maṁgalaṁ mahâ-śrîḥ ॥ tchha[8] ॥

SANSKRIT AND OLD-KANARESE INSCRIPTIONS.

BY J. F. FLEET, BO.C.S., M.R.A.S, C.I.E.

No. 177.—VIZAGAPATAM COPPER-PLATE GRANT OF DEVENDRAVARMAN.—THE YEAR 254.

I edit this inscription, which is now published in full for the first time, from the original plates, which I obtained for examination, in 1881, through the kindness of Mr. R. Sewell, M.C.S. It has been noticed by him in the *Archæol. Surv. South. Ind.* Vol. II. p. 15, No. 93, where the plates are mentioned as being in the Office of the Principal Assistant Collector of Vizagapatam, in the Madras Presidency; and, originally, by myself in this Journal, Vol. X. p. 243, No. 6.

The **plates**, of which the first and last are inscribed on one side only, are three in number, each measuring about $8\frac{7}{8}''$ by $3\frac{9}{16}''$. The edges of the first and third plates are fashioned slightly thicker than the inscribed surfaces, so as to serve as rims to protect the writing; and the inscription is in a state of perfect preservation throughout. On the outer side of the first plate, near the centre, there is engraved, in Arabic or Persian characters, a word which, it seems, can only be read as ڈل *nâl*; but the purport of the word is not apparent, save that it must be some official voucher stamped on the record, when, in later times, it was produced as a title-deed before some Musalmân authority.—The **ring** on which the plates are strung, and which passes through a ring-hole near the proper right end of each plate, is about $\frac{7}{16}''$ thick and $5\frac{3}{8}''$ in diameter; it had not been cut when the grant came under my notice. The ends of the ring are secured in the lower part of a **seal**, the top of which is slightly oval, about $1\frac{3}{8}''$ by $1\frac{1}{4}''$. And on the seal, in relief on a countersunk surface, there is a bull, couchant to the proper right.—The **weight** of the three plates is about 3 lbs. 4 oz., and of the ring and seal, 1 lb. 4 oz.; total, 4 lbs. 8 oz. — The **characters** belong to the southern class of alphabets. The **size of the letters** varies from $\frac{1}{8}''$ to $\frac{5}{16}''$. The engraving is bold and good, and fairly deep; but, the plates being thick and substantial, the letters do not show through on the reverse sides of

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[5] Read *shaṭtriṁśad-*.
[6] Read *yâvach = chchâsanîkṛitya*.
[7] Here follow the same verses as in I and J.
[8] Perhaps intended for *ttha* or *chchha*; see *ante*, Vol. XVII. p. 140, note 45.

them at all. As usual, the interiors of many of the letters shew marks of working the engraver's tool. In line 27 we have forms of the **decimal figures** 2, 4, and 5; but the 4 and the 5 are of a decidedly exceptional type, and, but for the explanation of them in words, would most naturally have been read as 6 and 8. — The **language** is Sanskṛit; and, except for the benedictive and imprecatory verses in lines 15 to 24, the whole inscription is in prose. In line 27 we have the **Prâkṛit word** *samvachchhara*, for the Sanskṛit *saṁvatsara*.—In respect of **orthography**, the only points that call for notice are (1) the use of the guttural nasal instead of the *anusvâra*, before *ś*, in *nistriṅśa*, line 6; (2) the use, throughout, of the lingual for the palatal nasal, *e.g.* in *manjarî*, line 5; but this is perhaps a palæographical point, rather than orthographical; (3) the rather frequent omission to double a consonant after *r*, *e.g.* in *upârjita*, line 6, and other words; though instances of the correct practice are not wanting; (4) the doubling of *dh* before *y*, in *anuddhyâta*, line 7; and (5) the use of *v* for *b*, throughout, in *vahubhiḥ*, line 15; *vrahmâ*, line 20; *amvu*, line 22; and *vudvdhâ*, for *vuddhvâ*, line 23.

The **inscription** is one of **Dêvêndravarman, of the Gâṅga family of Kaliṅga**; and the charter recorded in it, is issued from **the victorious camp at the city of Kaliṅganagara**, which city is in all probability now represented by **the modern Kaliṅgapatam**[1] at the mouth of the Vaṁśadhara river, in the Chicacole Tâlukâ or Sub-Division of the Gañjâm District, Madras Presidency. It is a **Saiva inscription**; the object of it being to record the grant of some villages, the names of which are not quite certain, **in the Dâvadâmadavam vishaya**, to the god Śiva under the name of Dharmêśvara.

As regards the **date** of this record, from line 13 we learn that the grant was made *ayana-pûrvakam*, or in connection with the ceremonies of an *ayana*, which here probably denotes the winter solstice. While in line 27 f., fully in words and partly in decimal figures, we have, for the writing and engraving of the charter, the year two hundred and fifty-four of some unspecified era; the month Phâlguna; the first fortnight, which will be the bright or the dark fortnight, according as we have to apply the *amânta* or the *pûrṇimânta* arrangement; and the first lunar day. As the word *ayana* can only denote the winter (or summer) solstice, and cannot refer to the ordinary *saṁkrânti* that occurs in Phâlguna, no immediate connection between these two passages can be established; and consequently there are no details that can be actually tested by calculation. The era that is intended, and the probable date of this grant, will be considered in a separate paper on the Gâṅgas of Kaliṅga.

TEXT.[2]

First Plate.

1 Ôm[3] Svasty=Amarapur-ânukâriṇas=sarvv-a[r*]ttu-sukha-ramaṇîyâd=vijaya[4]vataḥ **Kaliṅga**[5]**nagara-vâ-**

2 sakân=**Mahêndr-âchal-âmala**[6]-śikhara[7]-pratishṭh[i*]tasya sachar-âchara-gurôs=sakala-bhuvana-nirmâ-

3 ṇ-aika-su(sû)tradhârasya śaśâṅka-chû[ḍâ*]maṇêr=bhagavatô Gôkarṇṇasvâminaś=charaṇa-kamala-yu-

4 gala-praṇâmâd=vigata-Kali-kalaṁkô=nêk-âhava-saṁkshôbha-janita - jayaga(śa)bda - pratâp-â-

5 vanata-samasta-sâmanta-chakra- chûḍâmaṇi - prabhâ - maṇja[9](ñja)rî - puṇja(ñja) - raṇji(ñji)ta-charaṇô

6 nija-nistriṅśa-dhâr-ôpârjita-sakala-**Kaliṅg**-âdhirâjyaḥ parama-mâhêśvarô

[1] The 'Calingapatam' of some maps, &c. Lat. 18° 20′ N.; Long. 84° 9′ E. Indian Atlas, Sheet No. 108.

[2] From the original plates. [3] Represented by a symbol.

[4] This *ya* was at first omitted, and then was inserted above the line.

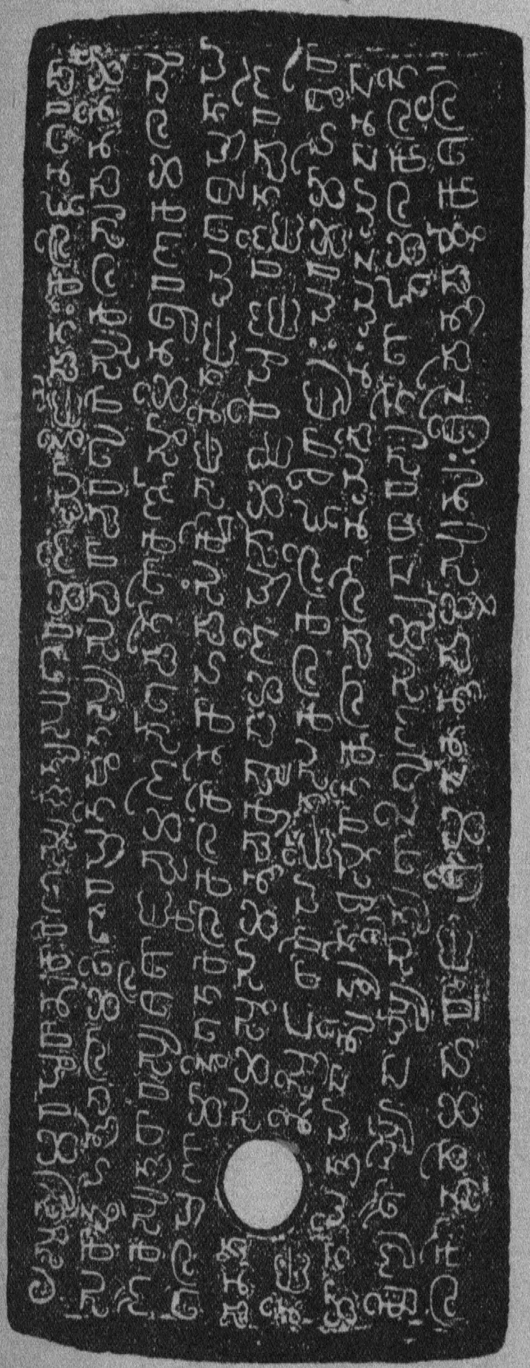
[5] First *ṅgâ*, or *ṅgi*, was engraved, and then the superscript vowel was partially cancelled.

[6] This *la*, having been omitted, was inserted below the line.

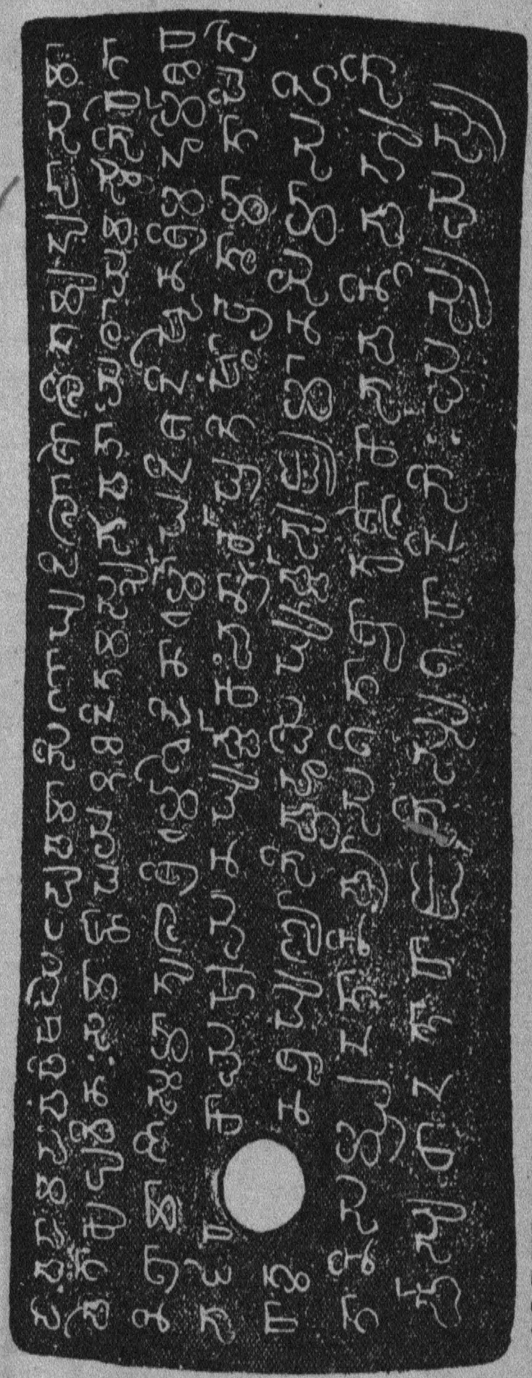
[7] The form of *ś* that is used in the first syllable of this word, occurs again in *śaurya*, line 8; and was intended to be used in *gabda* for *śabda*, line 4. In *śaśâṅka*, line 3, and other words, a different form is used, more easily distinguishable from the form of *g*.

[8] The *ṇ*, for *ñ*, is imperfect here.

Vizagapatam Plates of Devendravarman.—The Year 254.



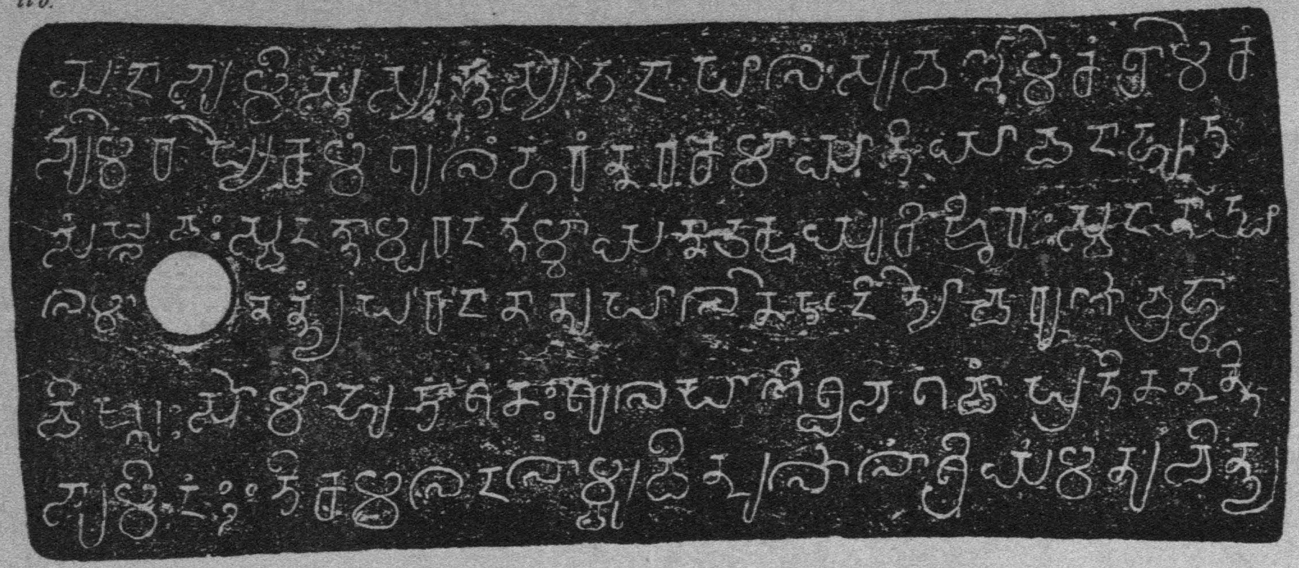
i.



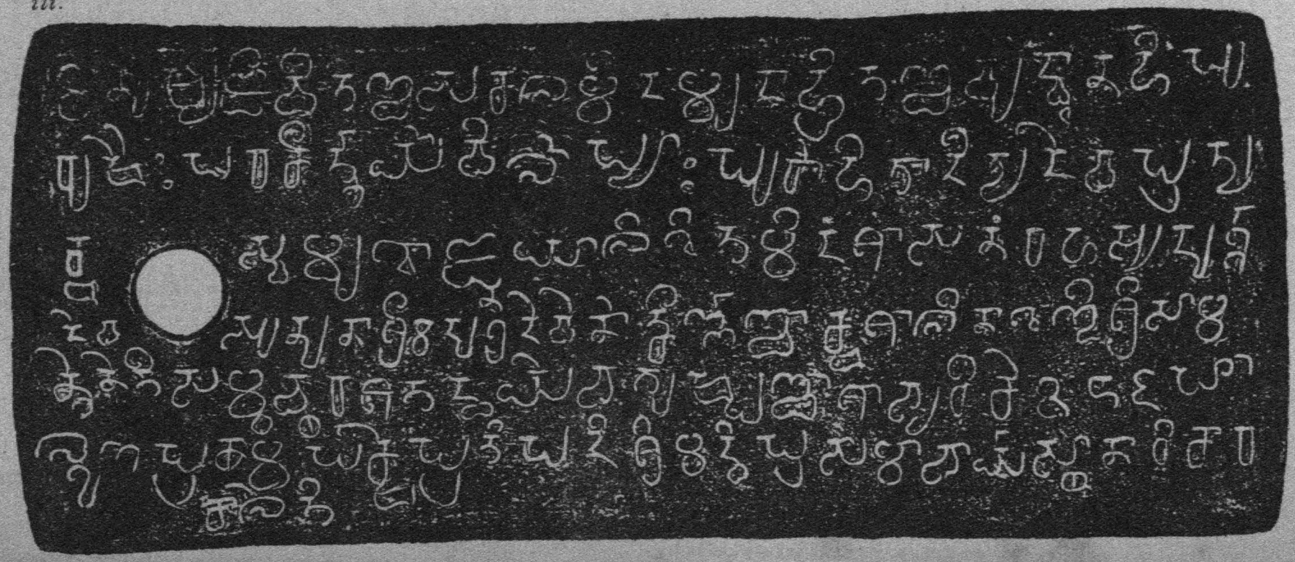
ii a.

J. F. FLEET, BO. C.S. SCALE ·80 W. GRIGGS, PHOTO-LITH.

ii b.



iii.



7 mâtâpitṛi-pâd-ânuddhy[â*]tô dhvast-ârâti-kulâchalô naya-vinaya-dayâ-dâna-dâ-
8 kshiṇya-śauryy-audaryya-satya[9]-tyâg-âdi-guṇa-sampad-âdhârabhu(bhû)tô Gâṅg-âmala-kula-ti-
9 lak-ôdbhavô mahârâja-śrîmad-Anantavarmma-su(sû)nuḥ śrî-Dêvêndravarmm[â*] kusalî ।

Second Plate; First Side.

10 Dâvadâmadavaṁ-vishayê Ṭaḍuvamâsiṇâpuḍilâsoliga(?)muḍuḍâ(?)-samâ-
11 vêtâṁ[10] kuṭuvi(mbi)naḥ samâjñâpayati [।*] Viditam=astu bhâ(bha)vatâm yath=âyam=asmâbhir[11]=êtâ-
12 ni grâmâṇi sva-mâtula-śrî-Dharmakhôdinâ dharm-ôpadî(dê)sa-dishṭêna[12] śri(śrî)mad-Dharmêśvara-
13 bhaṭṭârakâya ayana-pu(pû)rvvakaṁ chandr-ârka-pratishṭhâ(shṭha)ṁ kṛitvâ mâtâpitrô-
14 r=âtmanaś=cha puṇy-âbhivṛiddhayê pûrvva-bhujyamâna-sîmâ-sahi-
15 tâni sampradat[t*]âni [॥*] Vyâsa-gîtâś=ch=âtra ślôkâ bhavanti [।*] Va(ba)hubhi-
16 r[13]=vasudhâ dattâ râjabhis=Sagar-âdibhiḥ yasya yasya

Second Plate; Second Side.

17 yadâ bhu(bhû)mis=tasya tta(ta)sya tadâ phalaṁ [॥*] Suvarṇṇam=êkaṁ grâ(gâ)m=êk[â*]ṁ
18 bhu(bhû)mêr=apy=êkam=aṁgulaṁ haraṁn[14]=narakaṁ=âyâti yâvad=â-hû(bhû)ta-
19 saṁplavaḥ(ṁ) [॥*] Sva-dattâm=para-dattâm=vâ yatnâd=raksha Yudhishṭhiraḥ[15] sva-dânât=pha-
20 lam=ânantyaṁ para-dân-ânupâlanê [॥*] Âdityô Varuṇô Vra(bra)hmâ
21 Vishṇuḥ sômô hutâśanaḥ Śu(śû)lapâṇiś=cha bhagavâṁ[16] pratinandanti
22 bhu(bhû)mi-daṁ [॥*] Iti[17] kamala-dal-âmvu(mbu)-vindu-lôlâṁ śriyaṁm[18]=anuchintya

Third Plate.

23 manushya-jîvitaṇ(ṇ)=cha sakalam=idam=udâhri(hṛi)taṇ(ṇ)=cha vudvdhâ[19] na hi pu-
24 rushaiḥ para-kîrttayô vilôpyâḥ [॥*] Purôhit-Âdityadêva-pratya-
25 ksha[ṁ*] sva-mukh-âjna(jña)yâ likhitam=idaṁ śâsanaṁ rahasya-Durgga-
26 dêva-su(sû)nunâ śrîmad-Ugradêvên=ôtkîrṇṇaṇ(ṇ)=ch=âkshaśâlinâ Khaṇḍi-śrî-sâma-
27 ntên=êti[20] samvachchha(tsa)ra-śata-dvayê chatushpaṇchâ(ñchâ)ś-âbhyadhikê[21] 254 Phâ-
28 lguṇa(na)-prathama-pakshê pratipadi śri(śrî)mad-vipra-Sômâchârya-sthânâdhikâra-
29 kâl=êti[22] [॥*]

ABSTRACT OF CONTENTS.

From the victorious camp (*vâsuka*) at the city of Kaliṅganagara (line 1),—he who has had the stains of the Kali age removed by doing obeisance to the two water-lilies which are the feet of the divine (god) Gôkarṇasvâmin (l. 3), established on the pure summit of the mountain Mahêndra (l. 2), who is the father of all things animate and inanimate, and the sole architect

[9] This *tya*, having been omitted, was inserted, rather imperfectly, above the line.

[10] Read *samavêtân*.—In the third syllable, first *vô* was engraved, and then the stroke that makes the difference between *vê* and *vô* was cancelled.

[11] Read *yath=âsmâbhir*.

[12] Read *dishṭaiḥ*, in apposition with *asmâbhiḥ* in line 11. This seems to give the sense that is intended. If the instrumental singular is to be maintained, in which case the actual grantor is Dharmakhôdin, then *asmâbhiḥ* must be connected with *dishṭêna*, not with *saṁpradattâni*, and the compound ending with *dishṭêna* should precede the compound ending with *dharmakhôdinâ*.

[13] Metre, Ślôka (Anushṭubh); and in the next three verses. [14] Read *haran*. [15] Read *yudhishṭhira*.

[16] Read *bhagavân*. [17] Metre, Pushpitâgrâ. [18] Read *śriyam*. [19] Read *buddhvâ*.

[20] The *iti* here, unless it can properly be rendered by 'namely,' appears rather redundant; as, in this grant, the donor's speech seems to end with the word *iti* in line 29, and to include the date of the writing and engraving of the charter.

[21] The first figure, 2, is engraved over a 4 which was cut here, out of its proper place, and was then beaten in again.

[22] Read *kâla iti*.

house before her husband came in, but as she could think of no decent excuse for doing so, she preferred to remain where she was, and abide the result.

A short time afterwards, her husband returned home and her heart palpitated with fear at sight of him. Her cousins introduced her to him as a highly respected friend of theirs, but he did not seem to notice anything extraordinary about her, and the interview passed off very satisfactorily.

The poor lady, who had set eyes on her husband then for the first time since their marriage (that event having taken place when they were little better than children), found him to be a very agreeable and good-natured young man, and her heart ached within her to think she should have been so long estranged from such a husband. But she suppressed her emotion, and wearing a brave front behaved towards him as unconcernedly as if he were quite a stranger to her, and in process of time she made herself highly agreeable not only to her cousins and to her parents-in-law, but also to her husband—so much so that the latter even began to regard her with some affection.

It should be mentioned here that our heroine had with her a beautiful parrot, of rare worth and great intelligence. It could understand several languages, and talk them as well as any man or woman, and was moreover blessed with wisdom enough to do credit to any human being. This remarkable bird would fly from tree to tree and roof to roof, and bring its mistress the latest news from far and near, for people spoke freely in its presence, never suspecting that a parrot could understand what they said.

One evening, as the parrot was perched aloft in some nook in the roof of the merchant's house, it heard the following conversation going on between the hostess and her son :—

"You will see your mistake in time, though you don't believe me now, mother," the son was saying, "for as sure as I am alive this guest of ours whom we all so honour, is no more a man than you are! She is a woman, and the most beautiful and agreeable woman I ever looked upon into the bargain!"

"Nonsense, my son," was the mother's reply; "why would a woman come to our house in man's attire? And again, how could a woman make such a successful merchant as we find this young man to be? I hope you will cease to talk such utter nonsense any more!"

Finding, however, that her son was not convinced by what she said, she added, "As you still appear to have your doubts on this subject, I shall show a way by which you can convince yourself of the sex of this guest of ours. To-morrow I shall send with the hot water that is taken up every morning for their bath, some rare perfumes and soaps; and if she is a woman, as you say, she will eagerly make use of them, for there is not a woman on earth who is insensible to the attractions of toilet-soaps and skin-beautifiers."

The parrot heard all this and going to its mistress forthwith, poured into her ears every word of the conversation it had overheard, so that the lady remained on her guard; and when the next morning those attractive preparations were provided for her bath, she sent them away without so much as touching them.

The mother reported this to her son in due time, but the young man had still his doubts, and the parrot, who was again in its old place in the roof, heard him say to her: "I give you great credit, my good mother, for your good sense and judgment; but with all that I am not yet convinced. Show me, therefore, some other means of removing my suspicion."

"Wait then," cried the mother, "till to-night, and your wishes will be satisfied. To-night I shall order the choicest and sweetest viands for dinner, and if this young friend of ours is found to partake of them with greater relish than any of his companions, I shall allow that he is a woman, for all I know to the contrary; for women have a greater partiality for sweet dishes than men.

The faithful parrot, who had been hearing the above conversation, quickly flew to its mistress, and apprised her of the second test that awaited her, so that when dinner time came, our fair friend, who though she was really partial to sweet dishes, behaved with so much self-denial that she came highly successful out of the ordeal.

For a few days after this it appeared to the old lady, the hostess, that the suspicions of her son had been laid at rest, for he did not trouble her any more about the matter. But she was mistaken, for her son had all along been carefully watching every movement of his guest, so that one day a chance utterance or movement of the disguised lady confirmed his suspicions. So going up again to his mother, he said: Oh, mother! mother! believe me, our guest *is* a woman, and the sweetest creature that ever the sun shone upon! I want to tell it her to her face and to win her love, for I have never before known a woman half so fascinating.

"Really my son, I am getting tired of your strange fancies," replied his mother, "after the convincing proofs I have given you regarding the sex of the young merchant; surely you don't expect me or your father to insult our guest by asking him point-blank whether he is a man or woman. Yet stay, I have another idea. I know of a certain flower which fades and withers away as soon as it is touched by a woman's hand, while it remains fresh and fragrant if touched by a man's. I shall order our florist to weave eight nets of such flowers, and get one spread upon each of our guest's beds to-night, and we shall then see whether you or I am right.

The faithful parrot, who had overheard this dialogue between the mother and her son, at once flew away to where its mistress was and told her every word of it. Our heroine was not a little flattered at the high encomiums passed on her beauty and charms by her husband, and felt half-inclined to reveal herself to him. On second thoughts, however, she changed her mind and sat down, thinking how she could come unscathed out of this rather difficult ordeal. But her favourite parrot came to her aid, and showed her a way out of the difficulty. It went and brought away from another florist a net woven with the same kind of flowers, and placed it high upon the roof, where its mistress's hand could not reach. When the day dawned and the lady rose from her bed, the sagacious bird asked her to remove the crumpled and faded sheet of flowers from it, and spread on it, with its own beak and claws as neatly and as cleverly as any lady's maid ever did, the second net of flowers that was in readiness. The lady then folded the faded net into a small bundle and the parrot took it into its beak, and flying far away into the sea with it, consigned it to the waves, so that no trace of it might remain.

The hostess and her son lost no time in examining the bed-chamber of our heroine, when she vacated it, and the old lady was now more than ever convinced that the object of her son's suspicions was no other than what he appeared to be—a handsome and intelligent young gentleman. But the fond young man did not at all relish acknowledging his mistake; he did so with a very bad grace, and continued moody and dejected ever afterwards, for in his heart of hearts he still cherished the belief that his father's guest belonged to the softer sex, on which account, therefore, he continued to treat our fair friend with the greatest affection and regard.

A few days after our heroine had gone through her last ordeal, her cousins began to make preparations for their homeward voyage, in which she also joined them, for she had already disposed of all her stock to very great advantage, and gold was daily pouring into her coffers in heaps.

The enamoured young man was not a little disconcerted at hearing of this intended departure of the little party, and he begged hard of his disguised wife to remain under his roof a little longer. But she excused herself as best she could, and on the day appointed for their departure, went on board her ship, followed by the tears and blessings of her love-lorn husband.

When the eight ships stood abreast of one another in the harbour, waiting to raise their anchors simultaneously at a given signal, our heroine whispered something in the parrot's ears, and off flew the little bird with a bright little golden cup set with pearls and diamonds in its beak, and depositing it right into the hold of one of the seven ships of the brothers, immediately came back and perched upon its mistress's shoulder as if nothing had happened. Now just before the parrot performed this clever trick, all the seven brothers were assembled on the deck of our heroine's ship, for there they had arranged a grand feast in honour of their departure, and were eating and drinking merrily.

After holding high revel for some time the seven brothers took leave of their cousin, and

each betook himself with his party to his own ship. As soon, however, as the fair lady's ship was cleared of all the guests, her attendants raised a hue and cry about a rich goblet that was missing. The lady had drunk her wine out of it in the presence of her guests, and it had then been handed round to each of the bystanders and was highly admired by them all. It had thus passed through several hands, and no wonder therefore that none of the servants remembered who had it last. Our heroine made a great show of anger at the loss of the precious goblet, which, it need hardly be mentioned, was the very one that the parrot had deposited into the hold of one of the seven ships. She sent for all her seven cousins in hot haste, and reported the loss to them. They all agreed that they had not only seen their good friend drink out of it, but had actually taken it into their hands for inspection, but none of them had any idea as to whether or not it had been returned to its place. At this the disguised fair one worked herself into a violent passion and accused them all right and left of having stolen it. "I shall send my men to search each of your ships," cried she, "and shall stake this vessel of mine with all its valuable cargo on the hazard of finding it in one of them!"

"And we in our turn agree to forfeit to you all our seven ships with *their* cargoes," cried the brothers with one voice, "if your men find the goblet in any of our ships!"

"Agreed!" cried our heroine, and forthwith she ordered some of her numerous attendants to go over all the seven vessels and leave no stone unturned till they found the missing cup. In about an hour's time, while the seven brothers were still warmly protesting their innocence to their accuser, the men returned with the missing cup in their hands, and declared that they had found it secreted in the hold of the ship of one of the seven brothers!

The brothers were nonplussed at this sudden turn events had taken, and stood looking at one another in silence, as if dumbfounded at this strange discovery. Our heroine, however, roused them to their senses by calling upon them in a loud voice to fulfil their obligations by handing over to her the seven ships; and the poor fellows, seeing no way out of this difficulty, there and then formally made over the ships to the clever stripling, and with crestfallen looks stood a waiting her commands. The lady, being touched with pity at their strange predicament, ordered them to remain in her own ship as her guests till they reached their native country. She then gave orders for the anchors of all the eight ships to be raised, and the little fleet soon began to sail out of the harbour with a favourable back wind.

Our brave heroine's husband, who was all this while standing sorrowfully on the shore, now waved his kerchief as a farewell to his departing charmer, with a very woe-begone countenance, as she was standing at the window of her cabin, when suddenly she flung off her disguise and stood before her enraptured lover, "a maid in all her charms!"

At this sudden and unexpected confirmation of all his doubts and hopes the young man's heart alternated between joy and grief, joy at finding that the object of his affections was after all a woman, and grief at being thus rudely separated from her, after all that he had endured on her account, and with a heavy heart he retraced his steps homewards. There he told his mother all that had happened, and rebuked her for having discredited his statement so long, and asked both his parents' permission to fit out a ship that very day and follow his fair enslaver wherever she went, and either win her or perish in the attempt. The old couple seeing him so determined, consented, and furnished him with everything that he wanted for the voyage.

Without losing more time than was essentially necessary the love-lorn youth fitted out a fast-sailing vessel and soon started in pursuit of his fair charmer, Her vessels had, however, sailed clear out of sight by this time, and he could not even tell in what direction they had gone. So he sailed about at random through unknown seas, for many a month, making inquiries at every port he touched, till at last he came to the city in which he knew his discarded wife and her parents lived. Here everyone he met was talking of the clever daughter of the old merchant —"the mistress of eight ships" as they called her,—who had but a few days ago returned home after a long and successful voyage. He inquired the way to the house of this remarkable lady, and much to his surprise, nay to his rage and utter mortification, he was shown

into the very house in which he now remembered he had gone through that most important ceremony of his life—his marriage.

Could it be possible, then, he thought, that it was only his wife—the girl he had so long discarded,—that had so long and so successfully played upon his feelings, and had made herself so agreeable not only to himself, but to all others with whom she came into contact! What enraged him most was that she should have spent so many days in the company of young men like her cousins. Jealousy and hatred instantly took the place of love in his heart, and he entered the house, swearing vengeance on his innocent wife! His old father-in-law welcomed him into the house with unmixed delight, but the son-in-law resented his kind treatment, and peremptorily demanded to be shown into his wife's presence.

Now it may be mentioned here that the old man and his daughter had been looking forward to this visit of the bridegroom every moment, as they had already heard of his arrival in the city from some friends. The young lady also had narrated to her father all that had taken place in the house of her parents-in-law, and the old man was therefore in a measure prepared to find his son-in-law in no enviable a frame of mind. Our heroine, too, fearing that in his rage and disappointment he would wreak his vengeance on her head, had taken precautions to ensure her safety. She had prepared with her own deft fingers, a figure of herself in some soft material, and covering it with a fine skin, had dressed it in her own clothes and jewels. This figure she had filled with the sweetest honey near the throat, and had placed it on her couch in the attitude of a woman fast asleep. When she heard her husband's footsteps approaching her room, she hid herself behind some curtains. Soon the young man rushed into the room, being escorted to the door of the chamber by his aged father-in-law, who had left him at the threshold and retired to an adjoining room, there to await the course of events. The enraged husband then made the door of the apartment fast, and drawing his dagger, rushed up to where the figure was lying, and with a terrible imprecation plunged the cold steel into its throat. The violence with which he dealt the blow made some of the honey spurt out of the wound like real life-blood, and a drop of it fell on his lips, which were parted in anger, and he was surprised to find that it tasted very sweet. Repentance closely follows a rash deed, and so it did in this case.

"Ah!" cried he, "what have I done! I have killed with my own hands, one who but a short time ago was all in all to me! One for whom I have endured all the hardships of a rough sea-voyage. Then after a pause he added,—"How sweet her blood tastes; I am sure a faithless woman's blood can never taste half so sweet! Really I have committed a rash and unpardonable deed, I have shed an innocent woman's blood, and thereby destroyed my own happiness, and nothing but my own blood can atone for it. "So saying he raised his dagger and was going to plunge it into his heart, when out rushed his faithful wife from her hiding-place, and stayed his hands in the very nick of time. The lady at that time wore the same disguise in which he had first seen her, and as she clung to his arm and pleaded for mercy, all his old love for her came back to him with redoubled force, and he clasped her in his arms!

The trick of the stuffed figure was then explained to him, and the young man was thankful to find it was no human blood that he had shed. Our heroine then gave him full explanation of the events that had brought her in so strange a fashion under his roof, and the two then went together to the old man and asked for his blessing.

After spending a few days with the good old man, the reconciled son-in-law took the dutiful daughter and faithful wife home to his native country, and there they lived ever afterwards in great happiness.

Before leaving with her husband, the young lady called all her seven cousins to her and explaining to them the trick by which she had become possessed of their ships, restored the vessels to them with all their cargoes intact, and gave besides a valuable present to each of them as a souvenir of the voyage they had made together.

MISCELLANEA.

PROGRESS OF EUROPEAN SCHOLARSHIP

No. XVI.

Transactions of the Eastern Section of the Imperial Russian Oriental Society.

(*a.*) *Meeting, Feb.* 11, 1888.

The Director of the Section, Baron V. R. Rosen, reported the speedy appearance of Vols. XII. and XV. of the *Transactions* of the Society, in the first of which is included the fourth part of the investigations of V. V. Veniaminov-Zernov about the Tsars of Kasimov, &c.

N. N. Pantusov sent a photograph of some Manchu Inscriptions. He also sent six Persian and Turkish documents, relating to *durvêshes*. One of these is very interesting, as it is a diploma for holding the office of a Durvêsh.

V. P. Nalivkin sent some pieces of old pottery.

V. A. Zhukovski read a notice of Persian Cradle Songs.

(*b.*) *Meeting, March* 9, 1888.

The Director of the Section, Baron V. R. Rosen, spoke a few words in memory of the German Orientalist Fleischer, lately deceased; the assembly honoured the departed professor by rising from their seats.

Professor Guidi of Rome sent, as a present to the Society, *Coptic Fragments on the Journeys of the Apostles*, Frammenti Copti.

W. W. Radloff showed two interesting *yarliks* in the Uighur character, received by him not long ago from Kasan.

A. V. Komarov made a curious communication on the Antiquities of the Trans-Caspian district, *viz.* the ruins of buildings, *kurgans*, and articles found when excavating. An account of this paper will be printed in the *Transactions*.

(*c.*) *Meeting, April* 20, 1888.

Baron V. R. Rosen made a communication on the latest results of the investigation of the Collection of Papyri belonging to the Archduke Rainer.

(*d.*) *Meeting, June* 2, 1888.

Prof. A. Müller, of Königsberg, sent a letter in which he thanked the Society for his election as a member, and presented his edition of the Arabic author, Ibn-Abi-Usaibia.

S. M. Georgievski examined the six Chinese proclamations which had been sent. Two of them were identical in their contents, and the translation agreed with the original. He intends to print one of these proclamations in the *Transactions*.

V. D. Smirnov made a communication about one of the six manuscripts sent by N. N. Pantusov, under the title *Vasiyat-Nâma*, and also about a Codex of the same name belonging to the Imperial Public Library, and on the Turko-Kâshghar translation of *Anvâr-i-Suhaili*, under the title *Asâdru'l-Imâmiya*, also sent to the Society by N. N. Pantusov. The paper will be printed in the *Transactions*.

O. E. Lemm read a notice of a Coptic legend on the finding of the Cross by the Princess Eudoxia. It will be printed in the *Transactions*.

(*e.*) *The Yarliks of Tuqtamish and Tamir-Qutlugh, by W. Radloff.*

Being occupied in editing the Uighur Manuscript *Kudatku-Bilik*, the oldest literary monument of the Turks, the author says he was compelled to study the language of all their earliest documents to explain the peculiarities of the Uighur language in comparison with the other Turkish dialects. Among the most valuable of these monuments are the *yarliks* of the Khâns, especially those written in Uighur letters, *e. g.* the *yarlik* of Tuqtamish of A.H. 795, and the *yarlik* of Tamir-Qutlugh of A.H. 800. I. N. Berezin holds these *yarliks* to be specimens of the Uighur language. Vambéry considers them to be documents in the Central Asiatic or Jaghatai language, written in Uighur letters. Having compared the language of these documents with that of the *Kudatku-Bilik*, the author became convinced that only the characters are entirely Uighur; in the language itself the Uighur elements are found to the extent that they have entered into the so-called Jaghatai [Chughatai] literature.

The Eastern Turkish or Jaghatai language is not the language of Central Asia, as Sultân Bâbar and Vambéry, his latest follower, assure us. It is just as much an artificial literary language as that of the Usmânli. Having been developed by historical causes, it now serves as a literary language for the Eastern Turks who use various dialects. Its foundation is the literary language of the Uighurs, as developed before the time of Musalmân influence and Mongolian incursions. With the spread of Islâm and its culture, a number of Arabic and Persian words came into the literary language of the Uighurs. In Eastern Turkistân books appeared in pure Uighur language, but in Arabic characters (one of these works, *Stories of the Prophets*, by Rabghuzî, was compiled in A.H. 710), and works of this sort served as the foundation of the so-called Jaghatai literature. Together with the disappearance of the races speaking an Uighur dialect, there was a revolution in the literary language. The greater part of the purely Uighur words and grammatical forms gave

place to corresponding words and forms of other Central Asiatic dialects, but in the Jaghatai language there remained a whole series of Uighur words and forms, which were exclusively used in the literary language.

In the times of the first successors of Changêz Khân, the Jaghatai literature was spread among all the Eastern Turks, but the rapid decline of the Mongolian Empire arrested the final development of the language. Since they had no educational centre, as was the case with the Southern Turks, the Jaghatai language was influenced by other dialects, and words from Usmânli and Azurbâijân literature entered it in various degrees. As Changêz Khân preferred the Uighur writing, that character became official in the chanceries of the Khâns, and continued to be used even where it was unfamiliar.

The *yarliks* of Tuqtamish and Tamîr-Qutlugh shew that the Khâns of the Golden Horde issued documents in Uighur characters till the beginning of the fifteenth century. But other letters are occasionally used: the *yarlik* of Tuqtamish of A. H. 794 is written in the Arabic character, and that of Tamîr-Qutlugh in Uighur and Arabic. From this we may conclude that the Khâns used the Uighur character only in diplomatic documents, and the Arabic in those intended for the people.

The *yarlik* of Tuqtamish to Jagiello has been translated by I. N. Berezin, and that of Tamîr-Qutlugh by von Hammer, Berezin and Vambéry. These versions are on the whole accurate, but the author has thought it advisable to publish the *yarliks* in a slightly corrected version.

(1.) *Yarlik of Tuqtamish to Jagiello.*

This *yarlik* was found among the chief archives of the Minister of Foreign Affairs at Moscow. The text is comprised in 25 lines, which begin at an equal distance from the edge of the paper, the words *Tuqtamish*, *we* and *God*, and the Khân's seal are closer to the edge. These words are written in gold, and the seal of the Khân is stamped in gold. The seventeenth line is only half written, so that the new line may begin with *we*.

The name Jagiello stands below the words 'the word of Tuqtamish.' This *yarlik* is written in a beautiful and very legible Uighur character. Although, as Banzarov remarks, this letter from a calligraphic point of view yields the palm to the two letters of the Persian Changêzîs to Philippe le Bel, the handwriting everywhere shows the firm hand of a practised scribe. The writing may be called Mongol Uighur, as distinguished from the Musalmân-Uighur style, used in the manuscripts of the *Kudatku Bilik*, the *Bakhtiârnama*, etc., and the broken Uighur writing used in other documents. It most resembles the copy of the Uighur legend about Oguz Khân in the library of Charles Schefer at Paris. It is written perpendicularly.

(2.) *The Yarlik of Tamîr-Qutlugh.*

The original is in the Vienna Palace Library. It is written on a long roll of glazed paper. The second and third lines begin in the middle of the page, and above them ought to be the square seal of the Khân. But the paper in this place is quite smooth, and no trace of a seal can be found: it is clear that this is a *yarlik* prepared for publication, which from some cause was never confirmed. It cannot be a mere copy. Under each Uighur word there is a transcription in beautiful Arabic characters in red. It was prepared for some official purpose: a proof of this fact among others is furnished by the third word on the ninth line, where two points under the letter *sh* have been undoubtedly added subsequently. The writer thinks the copyist remarked the omission of these points and added them when he had finished writing. This shows that the Uighur character was even at that time so little understood that a document intended for the people had to be accompanied by a transcript in Arabic letters. The Uighur writing differs from that of the *yarlik* of Tuqtamish and of the Uighur books, but is like some of the postscripts to the *Kudatku-Bilik*. The letters are angular. They appear to be made by a reed with a very broad nib, and are written from right to left. Von Hammer made some trifling mistakes when he printed the Arabic text, which arose from his being unacquainted with the Jaghatai language.

In the *yarlik* of Tuqtamish, out of 104 words, 43 are Common Turkish (met with in all the Turkish dialects), 24 Northern Turkish, 22 Western, and 15 Uighur Jaghatai. Of the 54 grammatical endings, 23 are Common Turkish, 15 Northern, 12 Western, and 4 Uighur Jaghatai. This gives the following percentage:—Common Turkish, 41; Northern Turkish, 23; Western Turkish, 21; Uighur-Jaghatai, 15: and of grammatical terminations—Common Turkish, 41; Northern Turkish, 31; Western Turkish, 21; Uighur-Jaghatai, 7.

The *yarlik* of Tuqtamish was, therefore, written by a Western Tâtâr, knowing well the official language of the chanceries of the Khân, but preserving many peculiarities of his native dialect. This is shewn by the phraseology of the *yarlik* and the absence of Arabic literary expressions.

The language of the *yarlik* of Tamîr-Qutlugh is different. Of 166 words, 50 are Common Turkish, 38 Northern, 44 Uighur-Jaghatai, 13

Western Turkish, 14 literary Arabic, and 7 words belong to the author's native tongue (Nôghaï ?). Of 70 grammatical terminations, 22 are Common Turkish, 24 Northern, 21 Uighur-Jaghatai; and 3 belong to his native tongue. Or according to percentage:—Common Turkish, 31; Northern Turkish, 22; Uighur-Jaghatai, 27; Western Turkish, 8; Literary Arabic, 8; the author's native tongue, 4: and of grammatical terminations;—Common Turkish, 31·4; Northern Turkish, 34·3; Uighur-Jaghatai, 30; the author's native tongue, 4·3.

We thus see that the author of the *yarlik* of Tâmir-Qutlugh, was a Nôghaï (?) acquainted with literary Jaghatai language. The foreign words are technical expressions required by the contents of the document. The Arabic transcription was probably made by another person, who was not a scholar. Perhaps owing to these mistakes, the *yarlik* was not confirmed.

(*f.*) *Materials for the Study of the Collection of Indian Tales called Brihatkathâ, by S. Oldenburg.*

While most educated men know the stories of the *Pañchatantra*, in the course of their endless wanderings over Asia and Europe, the *Brihatkathâ* is limited to specialists. The *Brihatkathâ* is more fantastic and local in its character. It has not gone beyond the limits of its own country, but there it has taken one of the first places. Buddhist and Brâhmanical legends, each preserving its special colouring, have quietly flowed into this "Sea of the Rivers of Stories" as one of the editions of the *Brihatkathâ* is styled. Its history is still obscure, because our knowledge of Indian folk-tales is inadequate. It has come to us in two redactions of two Kaśmîrî poets of the eleventh century **Kshêmêndra (Brihatkathâmañjarî)** and **Sômadêva (Kathâsaritsâgara)**, who assert that they have translated and abridged the collection **Brihatkathâ** of the poet **Guṇâḍhya**, compiled in the Paiśâchi dialect. The first complete translation of the *Kathâsaritsâgara*, which is only just finished, and the new edition of the text, which has been begun, shew that it is time to collect materials for a complete study of the *Brihatkathâ*. The vast size of the *Kathâsaritsâgara* (21,526 verses according to the computation of Brockhaus) and the defective nature of the manuscripts of the *Brihatkathâmañjarî*, prevent such an attempt, so the author purposes communicating a few of his notes.

Of the unpublished materials relating to the present subject there are two MSS. in the India Office; one Sanskrit, the other Persian. The first contains the collection called *Kathâprakâśa* (the lustre of tales) no other manuscript of which as far as the author knows, has been found. On foll. 1v—84v, the writer of the MS. gives extracts from the *Kathâsaritsâgara*. The text corresponds almost word for word with that of Brockhaus, but he does not mention the sources from which he borrows.

We have no information as to when and where the *Kathâprakâśa* was compiled. Besides the extracts from the *Kathâsaritsâgara*, the collection contains pieces of Epic poetry, the *Purâṇas*, some "parrot" stories, and some also from the *Purushaparikshâ*. The Persian Manuscript (I. O. L. 1679) has only been mentioned in print once, *viz.* by Brockhaus, who wrongly considered it to be an abridged translation of the *Brihatkathâ*, because mention is made of such a translation in *Râjataraṁgiṇî*. The writer then shews at some length that it is not a translation of the *Brihatkathâ*. Those who have studied the latter have not remarked that the Tibetan Buddhist, Târânâtha, introduces legends of which we find corresponding versions in it. The first of them, concerning Nâgârjuna, is found in *The History of the Seven Transmissions of the Words of Buddha*, and has been briefly discussed by V. P. Vasiliev. cf. *Kathâsaritsâgara* xli. 9—58; and *Brihatkathâmañjarî*, xiv., *Nâgârjunâkhyâyika*. It is very probable that the source was the *Râjâvalî* of Kshêmêndra. Another legend is as to why and how the prince Udayana (Śâtavâhana) learned Sanskrit. The text of Târânâtha (*History of Buddhism in India*), although it resembles the *Brihatkathâ*, differs so much from it that it cannot be said to be plagiarised, which would have been probable, as two of the other works of Kshêmêndra, *Râjâvalî* and *Bôdhisattvâvadânakalpalatâ* are cited by Târânâtha. Besides these differences, a proof that the passages in question are not taken from the *Brihatkathâ* is afforded by the history of Kâlidâsa, which in tone and manner must certainly be of the same origin as the history of Udayana, while the story is not found in the *Brihatkathâ*. The story of Kâlidâsa and many similar ones live at the present day upon the lips of the Indian people. In similar stories we may find the beginning of the history of Vararuchi and perhaps partly of Guṇâḍhya.

(*g.*) *The Collection of Eastern Coins belonging to A. V. Komarov, by V. Tiesenhausen.*

The writer begins by thanking Gen. Komarov for allowing his collection to be described in this work. The new collection consists of **687 coins** (463 copper, 206 silver, and 18 gold) comprising a period from the seventh century to our own times. The oldest of them is a Sassanian coin of **Khusrao II.**, struck A.D. 628: the latest are Afghân coins of A. H. 1297 (= A.D. 1880) coined by **'Abdû'r-Raḥmân** at Hirât and **Shêr 'Alî** at

Kâbul. Of the thirty dynasties among which these coins are distributed, the most largely represented is that of the Timûrîs. Of this there are 176 examples. Next come the Sâmanî coins (78 examples), Khwârizmshâhî (58), Saffarî (48) Hulâqui (42) Khalifas (38) Persian (38) and Shaibânî (26). Of the Tahîrî (12) there are only three, but none of these appear to have been published; of the Zaidîs and Ziârîs there are no more than one apiece, but these two are very rare. Both were coined in Jurjân, one in A.H. 268, the other in A.H. 368. There are some examples which have not been successfully arranged either chronologically or dynastically.

(*h.*) *Dahbid, by N. Veselovski.*

The neighbourhood of Samarqand is very striking, and the palace of Timûr, the Mosque of Khoja Ahrâr, and the Mosque of Dahbid are especially to be noted. The last two are objects of reverence among the population as the burial places of two saints, the descendants of Muhammad. Khoja Ahrâr, who is buried about four versts from Samarqand was a philanthropist. Makhdûm-i-'Azam, as he is also called, is renowned in the chronicles of Islâm for his conversion of the heathen of Eastern Turkistân.

Sayyid Ahmad Kasânî is buried in the *kishlak* Dahbid, twelve versts from Samarqand. He is better known as Makhdûm-i'Azam, which signifies 'The Great Master.' Happening to be in Samarqand in 1885 the author visited his grave. He departed for Dahbid on the 31st August 1888, accompanied by a young native, the Mirzâ Akil. Having left Samarqand by the Paikobak Gate, they soon reached the *kishlak* Makhao, the most unpleasant place near Samarqand, where is a residence for lepers, who live upon alms. On *bâzâr*-days they swarm along the roads leading to Samarqand: the women, frequently with children, stretch out wooden cups to passers-by, and, whatever be their age, are unveiled. Four versts from Samarqand are the ruins of an old town with a citadel (*urda*): about a verst from thence a ford passes the Zarafshân. The road from this point is planted with mulberry trees, extending to the mosque of Khoja Ahrâr, and said to have been planted by him. Among the Turkistânîs, planting mulberry trees on the road is considered a pious deed. When the mulberries are ripe, the travellers shake them from the trees and satisfy their hunger and thirst. The poor make flour out of the dried berries. This is probably the reason why they assign the planting of these trees to the Khoja Ahrâr. There are many stories about his benevolence.

Dahbid signifies "ten willows." This *kishlak* is not healthy on account of the rice-fields surrounding it. Goître is frequently met with. The mosque by the grave of Makhdûm-i-'Azam is large; the actual burial-place is separated by a brick wall. In the middle of the garden is built a *dakhma*, which is overgrown with tall grass, very much entangled. The writer goes on to describe how difficult it was to get there. His guide refused to follow him. The natives considered that whoever went into the *dakhma* would die, unless he were a Shêkh and a descendant of Makhdûm-i-'Azam. The *mutawalli*, as one of these, might have gone with the writer, but he hid himself, not wishing to assist an infidel to defile with his feet the grave of a holy man. The writer of the article accordingly went alone and came to a great monument of white marble, erected in the middle of the *dakhma*. He then gives the inscriptions on the graves, and a plan of the graveyard follows.

(*i.*) *Musalmân Books printed in Russia, by V. Smirnov.*

The writer gives a list of the books printed in Russia in the Arabic, Persian and Turkish languages during the last three years. Lists of the kind were first published by Dorn. His bibliographical review appeared in Vol. V. *Mélanges Asiatiques tirés du Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg* (1866) under the title of *Chronologisches Verzeichniss der seit dem Jahre* 1801, *bis* 1866, *in Kasan Gedruckten arabischen, türkischen, tatarischen und persischen Werke, als Katalog der im asiatischen Museum befindlichen Schriften der Art.* This attracted much attention in the foreign press (especially in England) as the Russians were not thought liberal enough to allow it. Originally most of these Oriental publications appeared at Kazan or St. Petersburg. More recently the printing press of Gasprinski was established at Bakhchisarâi and that of Lakhtin at Tashkand. Besides single books and pamphlets, periodicals appeared in the Tâtâr language. Such were the Caucasus periodicals called *the Agriculturist, the Scrip, and the Lights of the Caucasus.* Some of these have come to an end, but *the Interpreter* has now existed for six years at Bakhchisarâi. Besides these, in Tashkand there is a Government newspaper, which at first appeared in two languages, Sart and Kirghiz separately, but now appears only in Sart. The Musalmân press has preserved its original character. Ten thousand copies of the *Qurân*, the *Heftiek*, *Sheyâyatu-l-iman*, *Ustuvani*, *Bedevam*, and prayer-books in Arabic, are printed under various titles, with a Tâtâr preface, representing the miraculous efficacy of these prayers. They are intended for poor people, and

the presses are most active about the Ramazân and the fair of Nizni Novgorod, on account of the assembling of Musalmâns. They are mostly stereotyped. But there are large works for educated Russian Musalmâns also in Arabic and Tâtâr. Originally the latter were in a kind of jargon which the author elaborated for himself; in this hotch-potch might be found elements of various Turkish dialects, from the simple speech of the Kazan Tâtâr to the elaborate literary style of the Effendi of Constantinople. At the present time the local writers of Kazan imitate the Usmânli style, as seen in the latest works of Abdu'l-Kaium-Monla-Nasirov, and others. Especially noteworthy is the work of a certain Mûsâ Ak-Tigit, published at Kazan in 1886. The author has received a good education and imitates such writers as the Turk, Aḥmad Midhat Effendi. He has written a novel on modern Tâtâr life in a kind of Usmânli dialect of his own. It is said that some time ago the author went to Stambûl and has not returned. But he has left imitators. To the class of more useful publications belong the calendar of Kaium Nazirov, with some essays on general topics, and some manuals of Geography and Arabic Grammar. A rhymester named Mevleghei Yumachikov, has written several poems in a dialect akin to Khirgiz. He appears too often as a vulgar fanatic, and some of his poems were repressed by the censorship.

The writer takes an entirely different view from that of Dorn on the education of the Tâtârs. The press among them is only used to encourage obscurantism. Works on magic, on domestic medicine, and others full of charlatanism abound. Books of this kind appear every year in great numbers, and are increasing. If we find a man of education among the Tâtârs, it is one who has been brought up at a Russian school.

(*j*) *Miscellaneous Notes*:—

(1) *Old Russian accounts of Merv, by D. Kobeko.* In 1669 the Russian Ambassador, Pasukhin, was sent to Abdu'l-Azîz, the Khân of Bukhârâ. He went there through Astrakhân to Khîva, and accomplished the return journey through Chârjûî, Merv, Mashhad and Lankurân. At Merv, then belonging to Persia, Pazukhin was hospitably met by Zênar Khân, the governor of the city, and lived there from December 1672 to March 1673. In obedience to instructions given, Pazukhin traced the route from Astrakhân to the city Junâbâtu (*i.e.* Jahânâbâd = Dehli) through Khîva, Balkh, Kâbul and Pêshâwar. The route was rendered dangerous by the war going on between the Persian Shâh 'Abbâs II. (1642-1666), and the great Mughal Shâh Jahân, in the territory which is now Afghânistân. The article winds up with a long extract describing the journey of Pazukhin.

(2) *On the modern Sect of the Ghâlîs, by V. Zhukovski.* These sects ascribe to their *imâme* an incarnation of the deity.

(3) *A Note on Two Discoveries recently made in Egypt, by V. Golenistchev.* These are a whole series of cuneiform tablets of clay discovered at Tel-el-Amena; and a collection of portraits of persons at the end of the epoch of the Ptolemies and beginning of the Roman period, found in the oasis of Fayûm. Till this time no cuneiform inscriptions have been found in Egypt.

The tablets consist of the letters of various Asiatic rulers to two Egyptian kings, Amenh'otep III. and IV. One of those who corresponded with these kings was the Babylonian king Burnaburiash. Already some Egyptian scholars were inclined to fix the eighteenth dynasty of the Pharaohs at about the fifteenth century B.C., while Assyrian scholars had referred to the same fifteenth century, the date of the Babylonian king Burnaburiash.

Another correspondent of the Egyptian kings is Dushratta, king of the country of Mittani. This city the Egyptians called Naharina, and meant a place situated on the left bank of the Euphrates, almost opposite to the town of Carchemish, the modern Jerabis. Judging by the independent tone of the letters of the king of Mittani, the country, at least at the commencement of the reign of Amenh'otep III., was so important that its king might enter into negotiations with the principal Egyptian king on a footing of independence. Besides the royal letters contained in the correspondence, we meet with others from persons calling themselves the slaves of Pharaoh. For the understanding of the cuneiform correspondence received at the court of Pharaoh, it is obvious that there must have been interpreters. Sometimes men of this sort were sent with the letters, *e.g.* in one of the king of Mittani's epistles, such a man has the title *targu-ma-an-nu*, *i.e.* 'translator.' For the interpretation of these interesting tablets we must wait for the decision of MM. Winkler and Lehmann, of Berlin, the museum of which city has bought the whole collection through the instrumentality of Graff, the Viennese dealer in Eastern carpets.

The second discovery consists of 66 portraits as previously mentioned. These have been described by Ebers in *Beilage zur Allgemeinen Zeitung*, Nos. 135-7, 1888. They were taken from the tops of coffins. The type represented is only Coptic in one instance; in others Greek and Semitic; No. 64 is a negro, with perhaps a mixture of Greek blood; 3 represent old men, 24 men of

middle age; 4, young men, 3 boys, 29 girls, and 3 old women. The portraits of the women are best executed.

(4) *Bedouin Wit, by Baron V. Rosen.* This is a comic story from "The Book of Animals," by Jâhiz, (A.H. 255 = 869). It tells how a Bedouîn carved a fowl, keeping the best part for himself. There are many stories of this kind in Arabian anthologies, both in verse and prose, in which a rude countryman plays pranks upon the educated townsman. When we can assign the date of such stories, they are valuable as illustrating the mutual relations of the different elements of Arabian society at a given time. The Arabian anthologies of the third and fourth centuries of the Hijra are valuable for this. Some important extracts may be made from one of the oldest anthologies, *viz.* Ibn-Abi-Tahir-Taifur (British Museum Add., 18, 532).

(5) *New materials for the Yagnob Language, by K. Saleman.* In July and August 1887, E. Kahl, who has an administrative post in Tashkand, took a journey to the Yagnob. He succeeded in getting explanations of several obscure points of Yagnob phonetics, compiled a tolerably copious glossary, and collected some topographical and statistical information.

(6) *Something more about the discovery at Kulja, by V. Tiesenhausen.* The four silver coins sent from Kulja by V. M. Uspenski in 1887 belong to the class of Jaghatai coins struck in the second half of the thirteenth and first half of the fourteenth century of our era. One of them, struck in Almalik in 650 A.H. (= 1252-3 A.D.), is in all respects similar to those which M. Uspenski exhibited to the Archæological Society in 1886. Another was coined by Têrmâslivrîn Khân (year and place cannot be deciphered). The most interesting is the third, coined in 737 A.H. (= 1337-8 A.D.) in Badakhshân by Khân Jenkîshî. To this Khân is ascribed the fourth of the coins sent by M. Uspenski.

(*k*) *Criticism and Bibliography.*

(1) *The Akhal-Tekke Oasis: its past and present. Historico-geographical and Oro-geological sketches of the Transcaspian district, with engravings and a map, by P. S. Vasilico, St. Petersburg,* 1888. The book gives the reader almost nothing. It is difficult to find anything new after the elaborate sketches of M. Lessar, who knows the country so thoroughly. The writer evidently is acquainted with no Eastern language, and his style is naive.

(2) *A History of the Religious Mission to Pekin at the first period of its activity* (1685-1745). *Part I., by the Hieromonach Nicholas* (*Adoratski*), *Superintendent of the Kherson Ecclesiastical School, Kazan,* 1887. The appearance of this work is due to the approaching 200th anniversary of the Mission to Pekin, which, as is well known, existed in China *de facto* from the year 1689 and *de jure* from 1715. The author, a former member of the Mission, appears to have begun his work in Pekin, and perhaps finished it there. But the necessary documents would be wanting, as all of them, to the year 1863, are in the archives of the Minister for Foreign Affairs, and still await their editor. The book could only be compiled in Moscow or St. Petersburg. There is very little that is new in the book; the author, however, gives fairly copious accounts of the Russian exploits on the Amûr and the Russo-Chinese trade at that period.

(3) *A short sketch of the History of Zabaikalia,* by *V. K. Andrievich.*

This is an account of the territory beyond Lake Baikal. The author says that he wished to furnish a collection of materials for the History of the Cossack Army of this region. But the fire at Irkutsk in 1879 destroyed the building containing the archives of Eastern Siberia, those of Selenghinsk and Kiakhta have now been seen sent to Moscow, and those of Nerchinsk have disappeared, because they were not taken care of. Under such circumstances, M. Andrievich having composed his work in Eastern Siberia could not use any official documents, except the *Complete Collection of Laws* published in 1838, from which he has gathered almost all the *ukases* relating to the territory. In this lies his chief service. He has used besides *a Collection of Diplomatic documents between the Russian and Chinese Empires from* 1619 *to* 1792, compiled by Bantish-Kamenski, and edited in 1882 by V. M. Florinski. He should have made himself acquainted with some of the Eastern historians. Thus he tells us that the *lamas* and Dalai-lama appear first in the time of Guyuk Khân, the grandson of Changêz, whereas Guyuk Khân died in 1248, and the first Dalai-lama could not have existed earlier than 1420. Similar blunders occur also in his account of the Buriats becoming Russian subjects, and the flights of the Mongols into Russian territory, etc.

(4) *The Principles of Chinese Life, by Sergius Georgievski.* This is the solitary work in European literature on the subject, and it gives the principles upon which Chinese life has depended during the many centuries of its existence. Its foundation is filial piety, based firstly upon primitive religion, and secondly upon the ethics of Confucius.

Having discussed in the first chapter, the primitive faith of the ancient Chinese in the

immortality of the soul, and their funeral customs, the author in chapters second and third treats of the Chinese worship of ancestors expressed by services to them in the temples. In chapters fourth and fifth the author discusses the influence of the doctrines of ancestor worship and filial piety on the private and public life of the ancient Chinese. In the sixth chapter the author treats the genesis of Chinese polytheism, and explains how it gradually obscured the worship of ancestors. The author surveys the development of the old Chinese philosophy, and shows that the latter destroyed the primitive belief in the immortality of the soul, and developed ethical forms of life which led to vulgar cynical Stoicism and Epicureanism. From this China was saved by Confucianism, which system the author proceeds to explain, showing that its centre is filial piety which develops in man love, justice, and energy. In the concluding and longest chapter of his work, M. Georgievski discusses the future of China, in view of its yearly increasing relations with Europe and America.

(5) *On the roots of the Chinese language in connection with the question of the origin of the Chinese, by S. Georgievski, St. Petersburg*, 1888. The work of M. Georgievski falls into two closely connected divisions, linguistic and ethnographical. In the first division, the author, establishing his opinion by a series of examples (which occupy in the book 176 lithographed pages), shows:—(1) that the old Chinese characters were developed from a single root system, dialectic peculiarities being expressed by special characters, preserved to the present day in Chinese lexicography as synonyms; and (2) that in the Chinese language are groups of words cognate with others in the Âryan languages, and the languages of Japan, Corea, Manchuria, Mongolia, Tibet, Annam, Siam, Burma, and Tartary. In the second part M. Georgievski comes to the question of the origin of the Chinese. His chief positions are (1): that the Chinese people colonised the territory of China proper from Central Asia, where they had lived side by side with the ancestors of the Âryans, with whom they were ethnologically connected; (2) that the territory of China proper was from the earliest times settled by races not of one ethnological type, and not akin to the Chinese; and (3) these races were the forefathers of the Japanese, Coreans, Manchus, Mongols, Eastern Turkistânîs, and Indo-Chinese, and became incorporated with the Chinese, and the fragments of their language are preserved in Chinese lexicography.

(6) *V. Verbitski. A Dictionary of the Altai and Aladag Dialects of the Turkish language, published by the Orthodox Missionary Society, Kasan*, 1884. This dictionary, compiled for practical purposes, contains important materials for the study of the Altaic dialects. The author collected the materials for the grammar published at Kasan in 1869. He tells us that his work embraces two chief dialects (1) Altaic (Teleut, Telengut, Telenget), (2) Aladag. There are no dialectical sub-divisions of the first, but the second is sub-divided into the following dialects, (*a*) of Kondom, the Upper and Lower, (*b*) Matir, (*c*) Abakan, Upper and Lower, (*d*) Bi (Upper and Lower). The reviewer, (V. Radloff), compares this division of the dialects with his own, as given in *Phonetik der nördlichen Türksprachen*, pages 281-283.

Reviewer's division.	Division of M. Verbitski.
I. Dialects of Altai proper.	I. Altaic dialect.
(1) Altaic.	
(2) Teleut.	
II. Dialects of Northern Altai.	II. Aladag dialect.
(1.) Lebedin.	(1) Bi (4).
	(a) Upper.
	(b) Lower (Kumandin)
(2.) Shor.	(2) Kondom.
	(a) Upper.
	(d) Matir.
	(b) Lower. (2)
III. Abakan.	III. Abakan. (3)
(1) Sagan.	(a) Upper.
(2) Koibal.	
(3) Kachin.	(b) Lower.

If we compare the vocabulary of the 'Altaic' grammar with that now published we shall see great progress. The number of words is doubled; the definitions are clearer, and they are confirmed by examples which the author has heard from natives. The Reviewer, he says, ought to acknowledge openly that the work of M. Verbitski is of great service to him in the compilation of his dictionary of the Turkish dialects, on which he is now engaged. Some deficiencies, however, in the work are to be remarked; alphabetical order is not always kept, and the transcriptions are not made on a uniform plan.

(7) *The Proverbs of the Natives of Turkistân, collected and translated by N. Ostroumov, Tashkand.* Proverbs are always a favourite study with ethnographers. It is strange that although the Russians have now been masters of Tashkand for twenty years they have not been collected before. Moreover, there is plenty of material. M. Ostroumov has collected 492, and the places and circumstances connected with them are described. Some are purely local; some entirely original and others adopted, translated from Persian or Arabic.

(8) *Catalogue des Monnaies Musulmanes de la Bibliothèque Nationale, etc.* 1887. This vast work is

occupied with the description of 1666 coins of the Eastern Caliphate, falling into the following semi-divisions, (i) Coins of the Byzantine type (96 examples); (ii) Coins Latin-Arab. (42 ex.); (iii) Coins Sassânî-Arab. (21 ex.); (iv) assigned to the Khalifa 'Alî (1 ex.); (v) Ummayî (619 ex.); (vi) Adherents of the 'Abbâsîs (12 ex.); (vii) 'Abbâsî (875 ex). The reviewer says that he has counted 266 which have not been published, and some of which make us acquainted with mints hitherto unknown. A remarkable feature of the Paris collection are the Byzantine-Arab and Latin-Arab coins, in which the Russian collections are very poor. On the other hand, the Parisian collection is poor in Sassanî-Arabian coins, of which the Russians have a good quantity. The copper coins of the Khalîfas are very interesting, and besides the customary inscriptions we find various representations (branches of trees, ears of corn, crescents, eagles, etc.)

In the introduction M. Lavoix refers to the only *dirham* of Basra, known to be of the fortieth year of the Hijra. It is in all respects like the latest 'Ummayî *dirhams* of A.H. 78—132. Relying upon uncertain historical data M. Lavoix ascribes the first attempt to coin among the Musalmâns to the Khalîfa 'Alî (35-40 A.H.); but upon the unanimous evidence of Arabian historians, confirmed by many 'Ummayî coins, its introduction belongs to the rule of the Khalîfa 'Abdu'l-Malik (65-86 A.H.). If it had happened in the time of 'Alî, the Musalmân Chronicles would have mentioned it, and moreover in the stores of Kufic money excavated in Northern Russia, we should certainly have met with a few examples of the coins of 'Alî. The writer does not venture to say that the coin is the production of a modern falsifier, but does not feel inclined, like Mordtmann, *se fléchir devant la brutalité du fait*, and to acknowledge it as a coin of 'Alî. Either the engraver made a mistake, or it is a trick of some old supporter of the party of 'Alî, who wished to magnify the imperial wisdom of the founder of his party. Moreover, it is not yet settled in what year the coining of money was introduced. According to chronicles it was between the years 74 and 77 A.H. The specimens, which were known up to the time of M. Lavoix's *Catalogue* were as early as A.H. 77. He now makes us acquainted with *dirhems* of the years 73, 75, 76. In conclusion, the writer hopes for the speedy continuation of the work of M. Lavoix.

(9) *Bühler, G., Ueber die Indische Secte der Jaina. Wien*, 1887. This is a masterly exposition in a condensed form of the leading principles of Jainism. Professors Bühler and Jacobi are the chief defenders of the independent development of Jainism, apart from Buddhism. To the former weighty reasons in support of this view, new are added, taken from the latest discoveries in epigraphy. In inscriptions of the first century B.C. are found enumerations of different schools of the Jains (*gaṇa*) with their sub-divisions (*śâkhâ*, branch, and *kula*, family), known to us from the traditions of the Jains. This discovery enables us to feel more confidence in these traditions. Bühler gives a complete text of these inscriptions in the Viennese *Oriental Journal*.

(10) *Albêrûnî's India, edited in the Arabic original, by Dr. Edward Sachau.* New editions of valuable Arabic texts are constantly appearing. Bêrûnî, however, always keeps one of the chief places. Arabists and Indian scholars have alike awaited this book with impatience, perhaps the latter most so. A proper estimate will be made when the promised English translation appears. The work of Bêrûnî is peculiar. It has no parallel in ancient and mediæval literature of the East or West. We find in it no prejudices of religion or caste, but a careful spirit of criticism, which is imbued with all the power of modern comparative methods. He understands the value of knowledge, and prefers silence to opinions based upon inadequate facts. His breadth of vision is truly astonishing.

In this book is heard a soul thirsting for truth, and hungering for righteousness, placing that truth above everything, and striving for it unweariedly. He pardons much because he understands much; but at the same time he is free from fanciful idealism. It is indeed wonderful that such a work could have been produced at such a time and in such a country.

A man like Bêrûnî appears to great advantage, if we compare him to European *savants* of the time. The West was full of prejudices. It had to wait two centuries before it produced the great figure of Frederick II.

The reviewer does not agree with the editor that Bêrûnî was a solitary rock in the ocean of Arabic literature, and explains his reasons at considerable length. This edition is a great monument of the critical skill and unwearied labour of Edward Sachau.

W. R. MORFILL.

NOTES AND QUERIES.

A VARIANT OF THE BLOODY CLOTH.

The following is an interesting, if unpleasant, variant of the legend of the "bloody cloth" attached to so many "saints" in Europe. At Chenganûr there is a temple to Siva of considerable celebrity. In it there is an image of Pârvatî,

his consort. Pârvatî, being female, of course menstruates (!), and periodically a red spot appears on the cloth worn by the image. Whenever this happens the temple is closed for three days and no worship allowed in it. In the works of Ravivarman Tampi, a celebrated Travancore poet of the beginning of this century, is to be found an allusion to this in some of his very elegant verses.

Madras. SUNKUNI WARIYAR.

BOOK NOTICE.

THE LIFE OF HIUEN-TSIANG; by SAMUEL BEAL, B.A., D.C.L. Trübner's Oriental Series. London; Trübner and Co. 1888. Post 8vo.; pp. xxxvii., 218.

A most valuable addition has recently been made to **Trübner's Oriental Series**, in the shape of the **Rev. Samuel Beal's Translation of the Life of Hiuen-Tsiang**, which supplements his translation of the Travels of Hiuen-Tsiang, published in 1884 under the title of Buddhist Records of the Western World, and completes the English version of all regarding India that was noted by the Chinese pilgrim during his visit to that country in the period of his absence from China from A.D. 630 to 645. Mr. Beal's three volumes now cover in English the same ground as M. Stanislas Julien's French translation published some thirty years ago; and, being brought up to date by notes and comments, are indispensable to everyone who is concerned with the ancient history of India, religious or political. The present volume also contains, in the Introduction, a brief *résumé* of I-tsing's notices of forty-three other Chinese pilgrims, most of whom visited India, belonging to the period A.D. 627 to 665. It ought to have contained, but does not do so, an index, similar to that provided with the two volumes of the *Travels*; the absence of an index much impairs the utility of such a book as this.

The *Travels* were written by Hiuen-Tsiang, and edited by the Shaman Pien Ki. The *Life* was written in the first instance by Hwui Li, one of Hiuen-Tsiang's disciples, and was afterwards enlarged and completed by Yen-thsong at the request of Hwui Li's disciples. For his share of the work, Yen-thsong consulted other texts and authorities, besides the writings of Hiuen-Tsiang himself. And thus the *Life*, which includes, in addition to an account of Hiuen-Tsiang's early years and his life after his return to China, a more or less full epitome of all the information given in his own larger work, corroborates and explains the latter in many important details. The chief object of Hiuen-Tsiang in visiting India, was to study Buddhism as practised there, and to collect, and take back to China, as many Buddhist and other writings as he could procure. The object of his labours, therefore, was primarily religious. But his work contains also a very full account of the political divisions of the countries through which he passed, with many notices of the then rulers of them, and of their predecessors. And this it is that makes his writings so valuable; supplying, as they do, so much historical and geographical information regarding a period for which the epigraphical remains are not as full as might be wished.

Within the limits of this notice, it is impossible to give any account of the details of the book. But it contains one curious and interesting episode, not included in the *Travels*, which may be briefly quoted here, as shewing the existence then, as until comparatively recent times, of the practice of **human sacrifice by the devotees of Durgâ**. Having left Ayôdhyâ, Hiuen-Tsiang, with about eighty fellow-passengers, was travelling by boat down the Ganges on his way to Hayamukha. The boat was captured by pirates, whose custom it was every year, in the autumn,—which season it then was,—to kill a man of good form and comely features, and to offer his flesh and blood to their goddess, Durgâ, in order to procure good fortune. From among their captives they selected Hiuen-Tsiang himself, as the most suitable for their purpose, on account of his distinguished bearing and his bodily strength and appearance. The sacrificial ground was prepared; an altar, besmeared with mud, was erected; Hiuen-Tsiang was bound on it; and the sacrifice was just about to be performed; when the ceremony was stayed by a mighty typhoon that suddenly burst from the four quarters, smiting down the trees, stirring up clouds of sand, and lashing the waves of the river into fury. This fortunate interposition of the powers of nature,—regarded, of course, by the pirates as a miraculous intervention in favour of a person who must consequently be of great sanctity and importance,—led to explanations which naturally ended in the repentance and forgiveness of the pirates, and their conversion to Buddhism as lay-worshippers. This brief account shews the interesting nature of the episode. But it must be read in full in Mr. Beal's translation, in order to understand all its details, and to appreciate the dramatic vigour of the language in which the narrative is given by Hiuen-Tsiang.